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CHURCH MANAGEMENT



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NOVEMBER
1943

VOLUME XX
NUMBER TWO

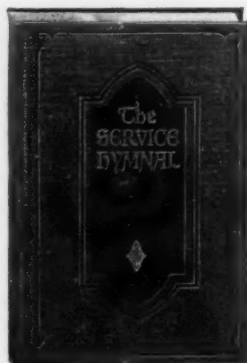


Our statesmen, industrialists and engineers are planning and projecting the post-war world. Politically and economically as well as socially and culturally, our lives will feel the impact of important changes. "One thing is needful"—spiritual growth and development.

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Selected Short Sermons

By Earl Riney

Interest always is compounded on borrowed trouble.

* * *

The normal life should be the basis of the sermon and not the abnormal.

* * *

The arrow aimed at the target of a brother's need will often rebound from it on to the target of our own happiness.

* * *

Poverty is no disgrace unless it is the dregs of a wasted life.

* * *

Does education pay? Does it pay to sharpen the tools before working with them?

* * *

Some people's complaint is a form of attention-getting.

* * *

Short cuts on the road to success generally turn out to be merely detours.

* * *

We must learn to be tolerant, cooperative, and above all cheerful; remembering that the control of our emotions means the conserving of our energies.

* * *

Every virtue has its counterfeit. Humility has well been called "the crown of virtues" but there is a humility which is only another name for cowardice or laziness.

* * *

Cynicism is a scorpion which at the end dies by stinging itself.

* * *

It is better to stumble toward a better life than not to make any step at all.

* * *

Listening is a greater art than talking.

* * *

Gossip adds two and two and gets five.

* * *

There are far more people who lose their life by taking too low a view of themselves than there are who do so by taking too high a one.

* * *

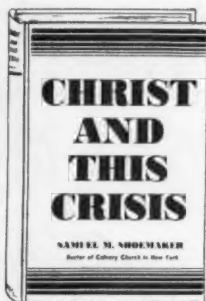
Unhappiness is one of the greatest causes of nervous fatigue, avoid it by keeping in close contact with the things in life that inspire you.

* * *

Religion can never be a pleasant entertainment. When the offense of the cross ceases it is lost. It is better to empty a church and preach the cross than to fill it by keeping silent.

* * *

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Christmas in November

This issue brings Christmas material to the readers early in November. The hazards of publication and mail delivery have increased with the progress of the war. We have felt that the situation is serious enough to justify a rearrangement of our publishing schedule. If the reaction is favorable other seasonal material will be advanced in the same way.

A Valuable Index

We think that our readers should know of the splendid little book published by George C. Whipple, minister of the Methodist Church, Oakdale, Massachusetts. It is a subject index of volume XIX *Church Management* (October, 1942-September, 1943). All articles have been classified by subject matter. There is a poem index by authors and first lines. He asks 25c for it. If you are one who preserves the copies of *Church Management* it will be worth many times that to you. Send any orders direct to Mr. Whipple.

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Ministerial Oddities

Witticisms

Cardinal Manning used to tell a story about his friend, Bishop Bramstone, who seems to have been a wit as well as an eminent ecclesiastic. One day a member of his flock approached him and said he wanted a wife. He added that she must be young, rich and pretty. The bishop answered him instantly, "You are mistaken, my name is Bramstone, not Brimstone. I do not make matches."

* * *

When Rev. John McNeill, the Scotch evangelist, was holding revival services at Cardiff, a young man, thinking to perplex the preacher, sent a note to the platform with the request that his question might be answered publicly. The note read, "Dear Mr. McNeill, if you are seeking to help and enlighten young men, kindly tell me who was Cain's wife?" McNeill read the note and then said, "I love young men, enquirers for truth especially, and I should like to give this young man a word of advice. It is this, don't lose your soul's salvation looking after other people's wives."

* * *

One night, in England, Dr. Torrey, the American evangelist, received a note for the question box to this effect, "If you are so good as you pretend to be, can you walk on water?" Scrawled across the note were the words, "Don't you dodge this." Dr. Torrey read the question and replied, "Yes, my friend, a great deal better than I can on whisky."

* * *

When Dr. P. S. Henson was pastor of Tremont Temple, Boston, he was met by a friend in one of the big department stores while doing some holiday shopping. "Good day, doctor, what are you doing here?" he asked. Dr. Henson, who had been delayed some time, replied, "I can best answer your question with the words of Job 14:14, 'All the days of my appointed time will I wait till my change come'."

* * *

While Spurgeon was still a boy preacher, he was warned about a certain virago, and told that she intended to give him a tongue lashing. "All right," he replied, "but that's a game at which two can play."

As he passed her gate one morning, she assailed him with a flood of billingsgate. He smiled and said, "Yes, thank you, I am quite well, I hope you

(Turn to next page)

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worshiper, knowing how this most righteous of Causes had been served by his Church, could fail to draw extra reverence from that recollection?

It is imperative at present that the skilled craftsmanship, the fine hardwoods, hardware and finishing supplies required for church equipment, be devoted to our country's war needs. American Seating Company's workmanship, meanwhile, is evident in many war products, on battle fronts throughout the world.



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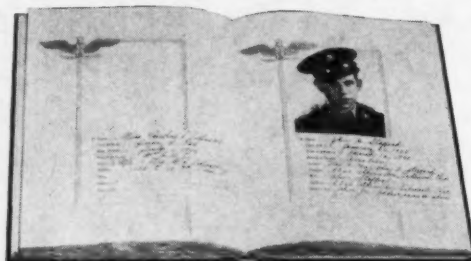
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remains ever young,
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THE ARTIST OF ORGANS - THE ORGAN OF ARTISTS

HAGERSTOWN, MARYLAND

Ministerial Oddities

(From page 5)

are the same." Then came another burst of vituperation to which he replied, still smiling, "Yes, it does look rather as if it is going to rain. I think I had better be getting on." "Bless the man," she exclaimed, "he's as deaf as a post, what's the use of storming at him?" So her ravings ceased and were never repeated.

* * *

Bishop Watterson, of Nebraska, was once mistaken for a traveling salesman by a man whom he met on a train. "Do you represent a big house?" he was asked. "Biggest on earth," replied the bishop. "What's the name of the firm?" "Lord and Church," said the bishop. "Lord and Church. Never heard of it. Got branch houses anywhere?" "Branch houses all over the world," said the bishop. "That's queer. Never heard of 'em. Is it boots and shoes?" "No," said the bishop. "O, dry goods, I suppose." "Yes, they call my sermons that sometimes," said the bishop.

* * *

Samuel Wilberforce was one time held up to public ridicule by an unfriendly journal, which denominated him a Pharisee, and declared that he had been seen walking up and down the

Pump Room reading his prayers aloud, like the Pharisees who prayed at the street corners to be seen of men. The good bishop tried to recall some circumstance which could have given rise to such a story. At last he recollected that one day, when in conversation with a friend at the place named, one had questioned the accuracy of a quotation from Horace which the other made. To settle the matter the bishop took a little volume of Horace from his pocket and read the quotation. "This," he said, "was the bit of wire which malignity sharpened into a pin to pierce my reputation."

NEW SERIES OF PICTURE SERMONS

The Ryan Lantern Slide Service of Davenport, Iowa, is announcing a new series of picture sermons for use with the glass slide projectors. There are twenty-five sermons in six series. The series carry the titles: "Great Themes," "Great Pictures of Christ," "Great New Testament Questions," "Great Gospel Subjects," "Great Bible Plays," and "Great Challenging Topics." All slides are colored.

The editor of this new series is E. L. Jeambey, minister and lecturer. For a detailed announcement we suggest that you write the Ryan Lantern Slide Service, Davenport, Iowa.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XX
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NOVEMBER, 1943

Prayers for Wartime

SOME Sundays ago the editor preached on the devotional practices of the individual. He mentioned the value of the church hymnal, pointing out that in many hymnals there were pages of devotional material, including prayers suitable for the devotions of the worshipper.

"There," he said, "you will find prayers to help you in the stress of war."

That statement was challenged at the close of the service so he turned the pages of the hymnal. There were a dozen prayers for various occasions. But not one for wartime. Next he checked the copyright date of the hymnal. It was 1928. Compiled at the time when the wise committee was so sure there would be no occasion to use wartime prayers. What a commentary on the vision of the committee that compiled that book!

The Prayer Book of the Episcopal church does not make that mistake. Nor does the Book of Common Worship of the Presbyterians. Nor the Lutheran. But modern man, feeling he could improve upon the experience of the ages, has been guilty of this in, at least, one and possibly more of the devotional guides placed in modern hymnals.

The Daily Cross

IT was not until I got to the gospel of Luke that I found the word I wanted to find. It was "daily."

If any man would come after me, let him deny himself, and take up his cross, daily, and follow me.

I had to have this word to convince my hearers that the crosses which Jesus asks us to bear do not include church attendance on Sunday nor partaking of the holy communion. They are

real, every day crosses, which cut into our shoulders and our hearts.

This freedom of the individual to bear a cross has been neglected in the past generation. Up to the days that we faced the realities of global war too many preachers thought of life as a constantly growing world brotherhood where life would be easier and there would be food for all. Some seem to think that the burden of life was the lifting of the pot which contained the two proverbial chickens.

The world platform of Jesus included the freedom to carry crosses. They are the daily crosses which rest so heavy upon the shoulders of the people today.

Don't try to create artificial ideas for crosses. Fearful, but hopeful people, have plenty of the real kind. How strange that afternoon tea concept of life must seem today to our fighting boys in Italy, the Solomons, and other parts of the world!

Fathers and mothers, sisters and sweethearts, at home know the reality of life.

But many times they need to be told that when Jesus talked about the daily crosses he was not speaking of church attendance, nor praying in meeting but of these daily experiences which tear soul and body. Some are really surprised to find that Jesus was sufficiently a realist to speak of life in this way. Jesus was a realist; ecclesiasticism has stripped much of it from him in its confusion of traditions and practices.

Probably there are few of us but who feel sure that had the church, in the two decades before the world war, played fair with the teachings of Jesus about the severity of life we should now see our pews filled with praying people asking for help to carry the burdens which are theirs.

People who bear crosses can hardly tolerate crossless preaching.

(Turn to page 58)

The Disillusionments of the Pastor

by J. J. Sessler*

Here are a few of the disillusionments. Many others can be added to this brief list. Suffice it to say that the preacher lives constantly on the brink of discouragement and loss of faith.

WE as clergy are ministering to a precarious civilization that is threatened with collapse by the madness of war and with the inability to adjust the economic machinery to meet the fundamental needs of men. We are called to minister to a world in tumult, to a people seized with a vast unrest and carrying heartbreaking burdens. We ministers feel that we have something to say to an age such as this.

But a pastor who has been in the ministry for a few years or more no longer harbors any sentimental illusions about his work. He has suffered some heartbreaking disappointments. We have little sympathy with the pastor who whines about his hardships, but a man who takes his ministry seriously has had disillusionments. And these are in proportion to the sincerity with which he has approached his work. No one has greater privileges than the minister. He is the recipient of many favors and courtesies but his work which by its very nature is personal, exposes him to disillusionments. Paradoxical as it may sound, it is true nevertheless that the pastor's work with his people strengthens his faith and at the same time makes him the recipient of great disillusionments. Our people look on our calling as one in which it is easy to be a Christian. I believe that the Christian ministry is one of the hardest places in all the world to be a Christian. Our experience is that of the wise man who wrote in the Book of Ecclesiasticus, "My son, if thou comest to serve the Lord, prepare thy soul for temptations." A clergyman hearing that Robert Louis Stevenson was very ill, went to his home and offered to pray with the dying man. When Stevenson was told about the caller, he said, "Tell him to come when I am better and I will pray for a clergyman in danger of living." We are not in danger of dying, we are in danger of living.

The First Disillusionment

The first disillusionment comes when the pastor discovers what the people expect of him. Some people have strange ideas as to what it is that the pastor is called to do. Some think that

he is the "man who comes to tea," and still others, that he is the community errand boy. Some think that he should be a "joiner" of every club and society in town to "sell his church to the community." Others hold that he must be the "box office attraction" on Sundays between eleven and twelve o'clock. Some think that he should be like John the Baptist, a voice in the wilderness, not so much to prepare the way for the Lord, as to be the advance agent for a labor movement and the promoter of some particular Utopia. He should find time to be a leader in the Chamber of Commerce, and the cheer leader for the Elks, the Lions, the Rotary or the Kiwanis. Since in the young boys we have the future manhood, it might be well for him to go from house to house to solicit funds for the Boy Scouts. The young man entering the ministry believing that all that is required of him is to preach the "simple gospel" and call on the sick will be rudely awakened when he meets the facts. He is expected not only to hoe one row but many rows at one time and do them well.

This disillusionment in what people expect of him is not serious but it must be boldly met by the pastor and he must make it clearly known to the people that most of this busy-ness is not his business. Let us not be misled by the sentimental appeal that a pastor must be as useful as possible and that nothing should be too much for him. There are some things that should be too much for him. He is more useful to God and men if he stops chasing "horse feathers." The pastor who does everything from preaching on Sundays to meeting the freight trains during the week jeopardizes the prestige of his high calling and his own self-respect.

Empty Pews

Another disillusionment is the fact that the multitudes do not gather to hear us preach. A fellow minister spent some time in South America as a missionary. His decision to go to South America came when he heard appeals for the great need of missionaries in that country. Returned missionaries spoke eloquently on the great hunger

and thirst for the gospel in South America. This young man decided to go. What a disillusionment he experienced when he arrived there. He expected multitudes waiting to be fed with the bread of life. Instead he was ignored, abused and threatened. He discovered that the people were not as hungry for the gospel as he thought. That disillusionment comes to most pastors.

This experience serves the good purpose of taking the inflation out of the ego. And when it comes we fuss and fume and almost yield to the sin of scolding those who are in church about those who are not there. The pastor who takes it as a personal affront that people do not flock to hear him is not facing the facts. He has no more reason for being angry with the people for the low estate of their religion than the doctor has reasons for being angry with his patient for having low blood pressure. It is the duty of ministers and doctors to try to remove the difficulty and not to be indignant at it. The doctor faces a large percentage of humanity that is diseased and ill. The pastor faces a larger percentage of people who are spiritually anemic. Jesus said, "The whole have no need of a physician but they that are sick." The disillusionment of the empty pew must be turned into a challenge.

The Pettiness of Human Nature

Another disillusionment comes to us when we discover the pettiness of human nature. In this respect so called Christians can be the most unchristian. One day when the community was snowbound, the president of the Ladies Aid Society notified the members who had telephones that it would be impossible to have a meeting that day. One member who had no telephone and lived at a distance was not notified. For this insult to her ego, she and her family never came back to the church. An elder who always harped on his favorite theme that it was time for the younger men on the consistory to assume more responsibility, almost raised the roof when I made a younger man in consistory the chairman of an important committee. He wanted the younger men to do more work but with no power to do it. These are instances where the pastor is baptized with liquid fire.

This disillusionment in human nature is serious and can affect us mentally

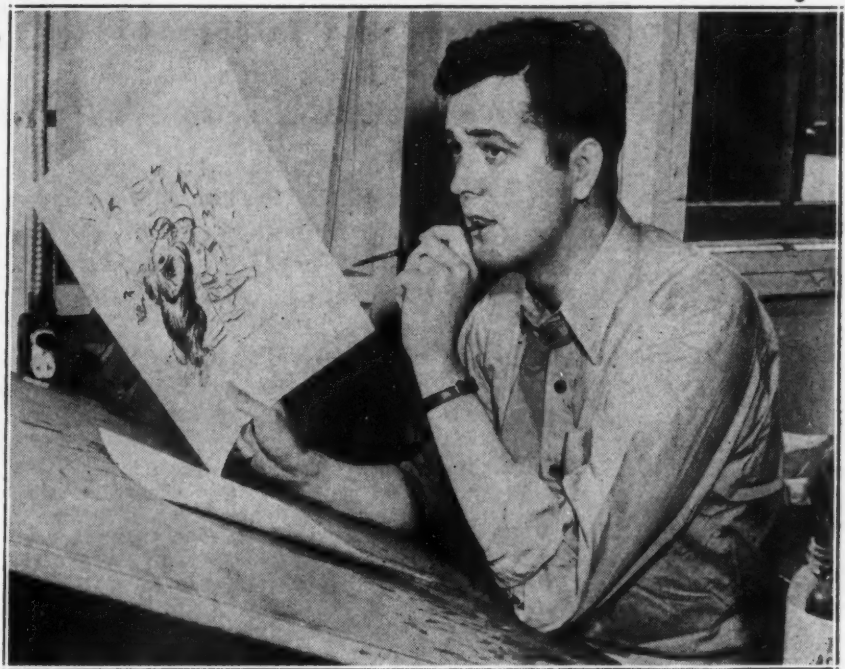
*Minister, First Reformed Church, College Point, New York.

and spiritually. Unless we are on our guard our work will lose its interest, the mind becomes dull, and we feel like sitting with Elijah under the juniper tree and saying, "It is enough; now, O Lord, take away my life." To meet the disillusionment in human nature, the pastor must do two things. He constantly has to remind himself that the ministry requires infinite patience with human nature, and also, that there is more good than bad in human nature. Let us thank God for the good that we find in man. Let us be grateful, not for the cheap praise but the real praise that comes to us. An intelligent man with an important position had not gone to church since his Sunday school days. Recently he told someone how much the church now meant to him. After a funeral service a bereaved husband clasped my hand with both of his and said, "You deal with sacred things, don't you?" "Yes," I replied, "and that makes my work the greatest calling in all the world." This is the genuine praise which overshadows our disillusionments.

Preaching Is Easy

The last disillusionment I wish to mention has to do with preaching. I used to think that preaching was difficult. Then I discovered that preaching is easy. It is the getting ready to preach that is hard. Sermon making can become hum-drum and a mechanical grind without spontaneity and spiritual enthusiasm. God's message to the people through us can degenerate into sermonizing or take on the technique of the production line in industry. Or there is the other extreme. Our enthusiasm for a certain text has literally driven us to our desk. We sat down with pencil in hand and paper before us. And that is all that happened. I recall distinctly that one time I was moved to tears with the text, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee . . ." Even the text was sermon enough. From this text I would preach a sermon that the world needed to hear. Well, the world never heard the sermon, not even my own congregation. How sadly disillusioned! Spending fruitless hours pumping at a dry well, only sucking a little mud.

Homiletically speaking, the chief difficulty lies in living from hand to mouth. We all read, at least we ought to. Almost anything that we read has an illustration or a thought that can be used in a sermon sometime. All we have to do is to train ourselves to read with a pencil in hand. When we read we can give that paragraph in that magazine or that page in that book, a topic or a heading according to the subject which



Official U. S. Navy Photograph

CHAPLAIN'S CARTOONS KEEP HIS MARINES AMUSED

Lieut. Thomas C. Arthur, Chaplains' Corps, U.S.N., gives thought to one of the cartoons he draws for the entertainment of Marines on the post at Jacques' Farm, California, where he is stationed. They receive publication on the library bulletin board there. He preached in the Presbyterian Church of Bentleyville, Pennsylvania, before joining the service.

it treats, and make reference to it in a filing system. This does wonders to one's reading habits. If you want to give a paragraph or a page a heading of your own, you must know what you have read. There are various ways of establishing a good filing system. To be sure, we are not to become echoes of other men's voices, but all our reading is not of much value if we are like sieves and have no way of retaining what some of the profound thinkers of the world have said.

The disillusionments that come to us are apt to make us wonder whether we are qualified for our task. The main thing is that we do not give way to self-pity, and thus disqualify ourselves. Let us not yield to the desire for an escape. We are imperfect for the task at hand, but still we are called by God to do it. One day on the public school ground two boys were fighting. A passer-by asked a boy what the fight was about. "It's Red Murphy" was the reply. "The school nurse said that he is physically imperfect, and he's over there knocking the daylights out of a kid that the nurse said was physically perfect." We can take a lesson from Red Murphy. We will not let our disillusionments get us down.

Imperfect as we are and in spite of all our disillusionments, only one thing is necessary—that we keep our devotion to our Lord and his cause. Our purpose is to bring men to him and his regenerative gospel. Whatever helps that objective is worthy and whatever detracts from it is a waste of time and energy.

PRAYER IS NOT MAGIC

Religion in its primitive forms was closely allied with magic, so that Plato could call religion "the science of begging and getting from the gods." This is a debased form of religion, where the emphasis on *my* will. A young couple who never went to church wanted to have a new automobile, and there seemed no way in the world to obtain it. As a last resort, they prayed like this: "O God, do something to give us a new automobile, and we will go to church every Sunday for a whole year." Through the sheerest coincidence, a new car was given to them by a relative, but they forgot their promise to go to church. This was not religion, but sheer magic of the selfish type. Randolph C. Miller in *What We Can Believe*; Charles Scribner's Sons.

The Sky Over Bethlehem

by Harriet-Louise H. Patterson

Miss Patterson, author of "Around the Mediterranean With My Bible," lecturer and traveler, brings an intimate picture of the birthplace of the Christ. The picture of the Church of the Nativity in Bethlehem appears on our cover.

We have seen his star in the east, and are come to worship him.—Matthew 2:2.

I REMEMBER with particular vividness a night in Palestine when I was held spellbound by the magnificence and splendor of the sky. The stars hung like lanterns in the heavens, their rays came down like fine-spun golden threads to earth. I have seen stars shining over an unlighted countryside; I have seen stars shining over the spires and towers of a modern city, but I have never seen anything like the stars blazing over Bethlehem that night. They impressed me as stars fit to lamp the feet of God.

I thought of what John says in his gospel: "The light shines in the darkness, and the darkness has not overpowered it" (Weymouth); and I thought, too, of these stars that God lights in his heaven, and of the Child of Bethlehem, the shining Star that God has given men, just as he has given them the stars.

I thought of how, guided by a wonderful new star, a stranger star, they had seen in the sky, the Wise Men in the first century, weary and alone, came to Jerusalem and were led on to Bethlehem to where a young child lay cradled in a manger; and today the star still leads its followers to the Christ-child's habitat where he is found in the songs of happy children, in the peace and quiet of old age, and even among the misery, distress, and hunger that stalks the lives of millions of men and women. The star of Bethlehem shone nineteen hundred years ago for only those who sought beyond the narrow confines of their secular life and searched for far horizons. Today it shines for only those men and women who catch a vision of Christ's star and who, seeking him, of their hearts' treasures bring love, faith, and true devotion.

I gazed upward again into the star-burdened sky and I remembered what I had heard in Jerusalem about how Syrians often travel at night by the direction of the stars or in giving travel directions often advise a trav-

eler "to take a certain star in his hand." I could not forget that for Christians, Christina Rossetti has confessed:

Lord Jesus is my guiding star
My beacon light in heaven:
He leads me step by step along
The path of life uneven:
He, true light, leads me to that land
Whose day shall be as seven.
From *A Christmas Carol*.

All this time I had been standing in the village from where I could look upon Shepherds' Field. Above where shepherds watched their flocks on the first Christmas Eve, the stars fairly burned in the midnight sky.

Now I recalled the story of how Phillips Brooks came to write: "O Little Town of Bethlehem." The young clergyman had been sent abroad by his parishioners for a year. In December, he found himself in Palestine and on Christmas Eve keeping a tryst in the very plains of Bethlehem, where, tradition says, the shepherds heard these starry skies break into song when Jesus was born. There, in the brooding stillness, while Bethlehem itself slept, Phillips Brooks saw Christ's star because his later life was lived in the light of it. He became Brooks, the beloved of Boston, and the spiritual guide of a nation. The memories of that evening in Shepherds' Field so filled his soul that three years later at the Christmas season, he echoed his experiences in a loved hymn which has called untold millions to follow the Star.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary,
And, gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love,
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

I turned from contemplation of Shepherds' Field and looked back upon tranquil Bethlehem, hushed now and

sleeping beneath the silent stars. A clump of angular grey buildings loomed grim and forbidding in the light of a solitary electric street lamp. These buildings cover the undisputed site for more than eighteen hundred years of the first Christmas.

I remembered the times when I had stood within the darkened Church of the Nativity as local guides had brought touring parties into the small chapel which tradition claims was originally the cave in which Jesus was born and "laid in a manger; because there was no room for them in the inn." Down in the church's crypt to mark the exact spot where Jesus was born, Catholic fathers have placed a silver star, symbolic of the Child of Bethlehem. Around this star there is an inscription: *Here of the Virgin Mary Christ Was Born*.

Again I thought of how in the mystic hush which always follows the reading of this inscription, it had seemed to me that the atmosphere was eloquent with questions welling up in human hearts. Was it really here? On a night full of mystery and starlight? Was the birth a miracle?

Again I remembered how as tourists they had remained quite unmoved by fine pillars, gold lamps, burning incense, and stories of quarrels among religious sects worshipping in the church, but upon seeing the silver star sunk into the pavement, they had stirred and thrilled. Early religious memories had swept over them and for the moment carried them back to the sublime faith of their childhood. There is something about that quiet, little chapel in the Church of the Nativity which makes every visitor, even the incredulous, feel he is on holy ground.

Sometimes, one had dropped on to his knees, perhaps to caress the memento with shining eyes, perhaps to brush it with eager lips. Sometimes one had fingered a rosary, another slowly bared his head, or still another whispered a prayer of sorts. But it had ever been the same that sometime before I watched them leave the tiny chapel, their faces had glowed for a moment, as if a light had shone suddenly upon them, as if the shining star of Bethlehem had shone again, shedding, as of old, its cheering ray in the hearts of humble men and women in the act of adoration and it was reflected on their



faces.

Perhaps some are thinking this is fanciful.

One December, after returning to America from Palestine, I was telling the story of the Christmas Village before a brilliant audience of society people. As I talked, I noticed one man's face in particular. He seemed rapt in the story. When I finished, he pushed his way to me and said, "You said that some people are restored to faith by a visit to Bethlehem's church." He paused a moment, his face glowed, "I am one who was."

He went on to tell me how one year he and his wife booked passage on a world tour. The cruise included a side trip to Palestine. Of all the shore excursions, he had no interest in the Holy Land and none whatever in Bethlehem. Since he had paid his way, he went along. It had been many years since he had given any thought to religion and many years since he had prayed. As he talked, he impressed me as a leader, as a forceful man, but he finished his story as simply as a little child.

"We drove down to Bethlehem and all of the time I didn't care whether I was along or not. We went to that church you showed pictures of, down those same steps, and were shown the star in the pavement. A strange feeling came over me when I saw the star. For the first time in many years, I wanted to pray. When I finished, my face was wet with tears and I found

myself blinded to everything and everybody. How I got out of that chapel I never remember. All I remember is that when I saw the star, I wanted to pray. I cannot forget my experience."

Here is a man in the thick of practical affairs who, with the Bethlehem-bound Wise Men, can say, "We have seen his star in the east, and are come to worship him."

But to go back to my evening in Bethlehem. All at once the village seemed flooded with starlight. I looked up into the clear sky. Now—there was a star more brilliant than all the others high in the heavens above me. Suddenly, it was as if this light shone in my own heart. Standing there, under the stars, I whispered:

Faith sees no longer the stable floor,
The pavement of sapphire is there,
The clear light of heaven streams out
to the world,
And the angels of God are crowding
the air,
And heaven and earth,
Through the spotless birth,
Are at peace on this night so fair.

William C. Dix.

Once again the wondrous gift had been given. I, too, had seen the Star. O clear and shining light! whose beams
That hour heaven's glory shed
Around the palms, and o'er the streams,
And on the shepherd's head;
Be near, through life and death,
As in that holiest night,
Of Hope, and Joy, and Faith,
O clear and shining light!

From *A Christmas Carol*

—Felicia Hemans.

THE BIBLE: SYMBOL OF LIBERTY

When Thomas R. Marshall was Vice President, he made a public statement about the Statue of Liberty. Said Mr. Marshall, "If I were to have my way, I would take the torch out of the hand of the Statue of Liberty in New York harbor and, in its stead, place an open Bible."

After all, a torch is but a symbol. It was not actual physical light that brought liberty. It was some sort of inner light. And, yes, quite true, the open Bible is only a symbol, for it must be read and read with eager interest to be of practical use. But the Bible is the truer symbol of American liberty for it suggests the shedding of an inner spiritual light, the truths on which the American Colonies from the beginning tried to build their new governments. It is what men believe that makes them free. A nation may have unlimited natural resources and the best climate in the world but if the people believe that might makes right, that one race is endowed with superior rights over other races, that some people are born to rule and others to be ruled, if these are their master beliefs, then such men will never find the truth that makes them free. Deeper still, if a nation is peaceable, tolerant, and considerate of the lot of the common man but demands that religion shall be cast in certain molds, here again there can be no freedom like the freedom we know in America. Francis Carr Stifler in *Every Man's Book*; Harper & Brothers.

New Chaplains in Navy Blue

by T. Otto Nall

Here are the facts regarding the Navy training for its chaplains. The author, who is managing editor of "The Christian Advocate," went to the source for his material. The article presents an interview with Robert D. Workman, chief of Navy chaplains.

SOMETHING distinctly new in plans for chaplains in blue has been added to the training that has been going on in the trim Georgian buildings on the campus of William and Mary College, not far from the place where Patrick Henry delivered his famed "liberty or death" speech at Williamsburg, Va.

Present chaplains-to-be already in training are not affected, for they are all experienced churchmen, with the required ordination by their denominations. The courses on Williamsburg's shaded campus are the kind required to acquaint these qualified ministers with naval practices and techniques. The training is only a matter of weeks, even though it prepares men for the duties of pastors of sailors and marines aboard every type of naval craft and ashore at the Navy's yards and stations. But, this fall something new has been added to the program for training Navy chaplains, and many colleges and theological seminaries have added their faculties to all that William and Mary is already doing by furnishing a campus for a naval school.

The new plan is part of the Navy's V-12 training program for torpedomen and yeomen, as well as deck officers and chaplains. Captain Robert D. Workman, whose offices are in the Navy Department, Washington, D. C., told me about it and gave me a paper describing the plans further.

"The Navy's college training program will include a limited number of pre-theological and theological students for training as prospective Navy chaplains," he said. "The man who satisfactorily completes the course of training may be appointed a chaplain in the United States Navy Reserve, provided the denominational authorities of his church ordain him and give him endorsement. Of course, no applicant can be accepted by the Navy for the V-12 training unless the authorities of his church are prepared to state that the applicant is a bona fide student for the ministry."

"Does this mean that the Navy will require at least as much of candidates

for the chaplaincy as the denominations require of candidates for the ministry?" I asked.

"That's exactly what it means," the Navy's chief of chaplains replied. "Special requirements will be made of applicants and special courses will be given, because of the specialized character of the Navy's work, but no applicant will be admitted to pre-theological training or theological training who has not received the endorsement of his denomination and most of the training will be given by the denomination's own seminaries.

"Applicants who are admitted to this training program will be enlisted or inducted as apprentice seamen in the United States Naval Reserve. They will be placed on active duty and receive the pay and allowances of apprentice seamen. In addition, the government will provide board, room, tuition, books and uniforms. While in college such candidates for the naval chaplaincy will be given the usual military drills expected of other candidates for ratings and commissions in the Navy. No drilling will be required of students in the theological seminaries."

"Who is eligible for this training?" I put in.

"First of all, there are the men who have passed the Navy's V-12 screening test and who are inducted in the Navy and enrolled in the V-12 program. Through their commanding officers they may apply to the Navy Department for pre-theological training.

"Then, there are three groups of civilians who are eligible. There are the high-school graduates who have less than two years of college work. They must be male citizens of the United States and physically able according to the Navy's tests and have a minimum visual rating of 18/20 in each eye. Such candidates must give evidence that they have the qualifications of potential officers, including appearance and scholarship records. They must be at least seventeen years of age and under twenty. They must be unmarried and agree to remain so until they get to the theological seminary.

"A second group is made up of juniors and seniors in college, who must also be male citizens of the United States, able to pass the physical examinations including a minimum visual acuity of 12/20 in each eye. They, too, must show that they are potential officer material. They must be at least seventeen, but under thirty. They must be unmarried and agree to remain so until the time comes for them to attend the seminary.

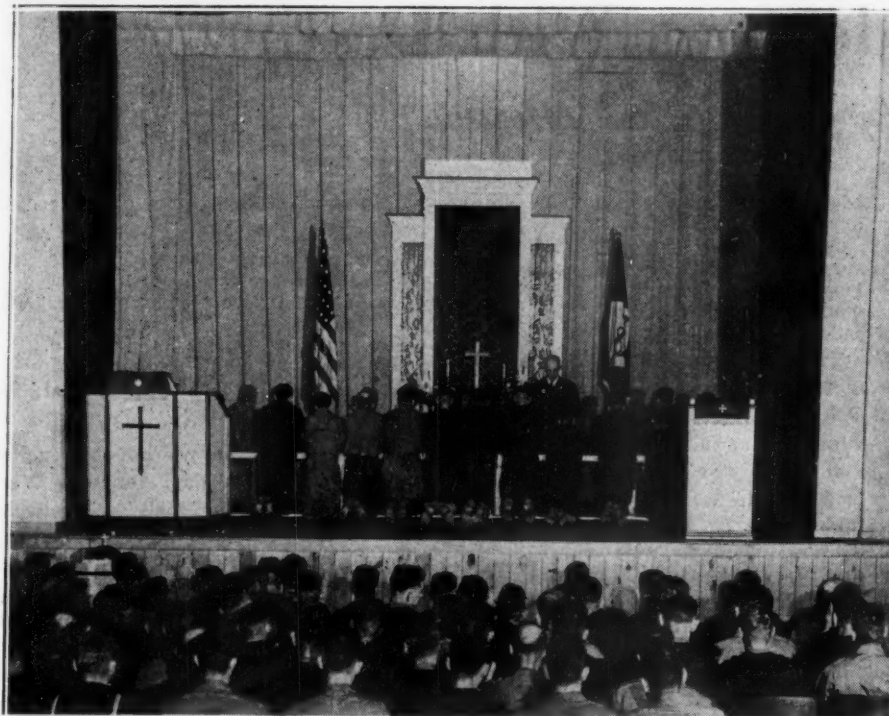
"The third group includes those who are already college graduates or seminary students. They must meet the same citizenship, personality and health requirements mentioned for juniors and seniors. The age qualifications are also the same, but these candidates may be married.

"High-school graduates with less than one year of college work cannot be given assurance before they are taken into the naval service that they will receive pre-theological or theological training. All such students will be required to submit to the regular screening test.

"If found qualified for V-12 training, they may be inducted into the service and ordered to a V-12 naval college training unit. Before they have completed their first college year they then may apply to the Navy Department for transfer to the pre-theological training. If accepted, they will continue with their studies until the end of the second semester of the first year, and then they will be classified as pre-theological students and either continue their studies as pre-theological students in the same institution or be ordered to another college training unit for the completion of their pre-theological training.

"If not accepted for pre-theological training, such students will continue with their college training for some branch of the naval service. They will not be permitted to withdraw from the V-12 program simply because they have not been selected for pre-theological training. The reason why assurance cannot be given to freshmen is because the Navy has no way of telling in advance whether there will be more than enough applicants to fill denominational quotas.

"It is important to remember that there is no selection for pre-theological



Holy Communion at Camp Allen, Norfolk, Virginia.
Chaplain Paul E. Edgar, Officiating



Chief of Navy Chaplains
CAPTAIN ROBERT D. WORKMAN

training until the applicants have completed one year of college work. Students who do not have that much training behind them when they enter the Navy's V-12 program will have to take a chance on being selected for pre-theological training after they have been inducted. Pre-selection of applicants with less than one year of college work is not possible because of the provisions of the Selective Service Law. Under these provisions men with less than one year of college will not be granted draft deferment and are, therefore, eligible for military service in some capacity.

"For juniors and seniors in college the procedure is to apply to the nearest Office of Naval Officer Procurement for induction in the V-7(s) program. Those who are approved will remain on an inactive status until the next class of V-12(s) convenes. They will then be ordered to active duty as apprentice seamen and assigned to a Navy college training unit for pre-theological training. When they are ordered to active duty, their classification will be changed from V-7(s) to V-12(s).

"For this group there will be pre-selection. In other words, applicants who are approved by the Navy Department for this classification may be assured, before they enter the service, that they will receive pre-theological and theological training.

"Those who have completed their college training and those who are al-

ready enrolled in theological seminaries should apply to the Office of Naval Officer Procurement for theological training under V-12(s). Such applicants, if approved, may be inducted into the V-12 program and placed on active duty. They will be sent to the seminary of their denomination, or of their own choice, or will continue in the seminary where they are already enrolled, if the seminary is participating in the Navy's accelerated program."

"It seems to me that the churches still have an indispensable part to play in training men for the naval chaplaincy," I commented.

"Of course," Chaplain Workman said. "Not only do the church seminaries continue to give all the theological training, but all applications that are approved by the Navy Department are forwarded to the chaplaincy commission of the applicant's own denomination for necessary selection and approval.

"The denominations have quotas. When there is an excess of applications beyond the quota of a particular denomination, it will be the responsibility of the chaplaincy commission of that church to select from the applications submitted to it those applicants who are to be included in this training program. For instance, if twenty-five names are submitted to a chaplaincy commission, and there are fifteen vacancies, it will be the responsibility of the chaplaincy commission to designate

the fifteen of the twenty-five to be chosen."

This seemed to be the place to ask: "Since students have an opportunity to choose their own seminaries, do those in pre-theological training have a chance to select the colleges where they take their training?"

"Within limits," the chief of chaplains replied. "Geographical limitations are fairly obvious. Then, of course, the college chosen must be one participating in the Navy college training program, and a college prepared to offer the prescribed curriculum for pre-theological study.

"I would add that seminaries picked by students in this program must be participating in the Navy (accelerated) College Training Program and each must be located in the vicinity of a Navy college training unit. This latter provision is necessary since every theological student will be responsible, for military purposes, to a commanding officer."

"What studies will be included among the pre-theological and theological courses?"

"The curriculum for pre-theological students includes these: Mathematical analysis, English, the historical background of the present war, physics, engineering, drawing and descriptive geometry, naval organization, American history, geography, psychology, biology, economics, philosophy, sociology, a mod-

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A Rendezvous With Destiny

by James Dalton Morrison*

I

Who knoweth whether thou art come to the kingdom for such a time as this?
—Esther 4:14.

TWO letters received in this time of world upheaval reveal two widely different attitudes. The first letter is from an Englishman, a member of an old, exclusive family. Neither he nor his grandfather have had to soil their hands with common toil. In Europe, in Asia and in America they had investments which enabled them to live in comfort behind their high walls and neatly trimmed hedges, bringing up their heirs uncontaminated by association with what they regarded as the ill-mannered children of the working classes. In his letter this member of the English gentry writes:

"I am thankful that most of my life was lived in the days of Victoria and Edward before Socialism and Communism and all this pampering of the working classes began to ruin the country. England will never be the same again. The great estates are being

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New Chaplains in Navy Blue

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ern foreign language or Greek, political science and physical training. Bible is suggested as the elective in the junior and senior years.

"The time spent for the bachelor of arts degree in the pre-theological training is four academic years or 128 weeks of college work. The bachelor of divinity degree or its equivalent in the theological seminary will require three academic years or a total of ninety-six weeks. The Navy will exercise no control or jurisdiction over the course of study offered by the theological seminary."

I had one final question: "Is this plan intended to go beyond the duration?"

"There is a time limit on it," Captain Workman assured me. "What that limit is we do not yet know just as we do not yet know the duration of the war."

Noting these far-reaching plans, one remembers that the church pennant is permitted to fly over the Stars and Stripes during worship services on all Navy craft and buildings afloat and ashore. And that is another evidence of the Navy's belief in the patriotic importance of religion.

broken up. The grand old families are being taxed into poverty. Jack is as good as his master. . . . I am not sorry that my years are nearly done; I sorrow only for my son and daughter who will have to live on after me in a sadder world. . . ."

The other letter is from a Canadian, a former roommate of college days. The first World War broke upon him while he was in the midst of his studies and he enlisted as a private in the infantry. He was wounded while serving in France and on returning from overseas went to Yale where he took his Ph.D. During most of the years between the wars he has been a professor of philosophy in an outstanding Canadian university. But now he is back in uniform, not as a private this time but as the commandant of a school for the training of cadets for the Royal Canadian Air Force. I knew it must be very distasteful to one of his nature to turn aside from the work he loves and devote his thought and energy to the terrible business of war. I should not have been surprised had he complained against the fate that compelled him to do all over again a job which he and his generation had done at so great a sacrifice twenty-five years ago. But in his letter was not one syllable of complaint. Instead he wrote:

"Are not these great times we are privileged to live in? What would your Rauschenbusch† have given to see what we are about to see!"

II

The contrast which confronts us in these letters is not new. Literature and life abound in illustrations. Hamlet, Prince of Denmark complains,

"The time is out of joint.
O cursed spite, that ever I was born to set it right!"

While Rupert Brooke, the English soldier-poet, exultantly cries,
"God be thank'd who hath matched us with His hour!"

Omar Khayyam, the Persian pessimist, sighs,

"The Worldly Hope men set their
Hearts upon
Turns Ashes—or it prospers; and anon,
Like Snow upon the desert's dusty
Face,
Lighting a little hour or two—was
gone."

†Walter Rauschenbusch, author of "Christianity and the Social Crisis," "Christianizing the Social Order," etc., was professor of church history at the Rochester Theological Seminary from 1902 until his death in the closing days of World War I. He was one of the outstanding leaders in the social gospel movement and has frequently been hailed as "the Prophet of the Social Revolution."

But Robert Browning, the Christian optimist, sings,

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith 'A whole I planned,

Youth shows but half; trust God; see all, nor be afraid!'"

At one extreme we have Spengler, in Munich, in the days following Versailles, under the spell of Nietzsche and the Prussian Junkers writing his *Decline of the West*, predicting the doom of our civilization. At the other extreme we have Vice-President Wallace, the Christian idealist, looking out upon the travail of the hour, prophesying the birth of a new world better and brighter than any history has known.

III

Which shall be our attitude, which philosophy shall we embrace, the philosophy of pessimism or the philosophy of hope?

The literature of the past generation, especially of the two decades between the wars, need I tell you, is on the side of pessimism. The ever-recurring note in our novels, in much of our poetry, even in some of our sermons, is the note of futility, of frustration, of despair. "The modern novel," said one critic, "begins with a yawn and ends with a headache." Arthur J. Balfour, in his Gifford Lectures, says that so far as natural science by itself is able to teach us, the future holds nothing but ultimate and inevitable tragedy for man. Even Albert Schweitzer writes that the facts of history are on the side of pessimism. "Spengler," as someone has remarked, "has made hope intellectually unspectable."

But whether hope is intellectually respectable or not this much is clear, that pessimism tends to confirm and perpetuate the condition that it proclaims, whereas hope inspires to deliverance from that condition and to the creation of a new situation which gives the lie to pessimism. Hamlet, taking counsel of his fears, sees the world "sicklied o'er with a pale cast," and by his pessimism adds to its sickness and distress. But Esther, taking counsel of her faith, sees in the tragic plight of her people a golden opportunity for

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The Man Who Talked With Flowers

by Charles L. Zorbaugh

The author contends that George Washington Carver belongs in the line of the great mystics. Last month's contribution discussed the meaning and characteristics of mysticism. In this number he fits the great Negro scientist into the picture. Dr. Zorbaugh, Presbyterian clergyman of Cleveland wrote this constructive paper but a few weeks before his lamented death.

WESTERN Kansas was being opened up to homesteaders, and George tried that for a few years, which gave him more than enough of blizzards and hot winds. Again he took the road, and now his wanderings brought him to Iowa. Here, in Simpson College, a Methodist institution at Indianola, Iowa, he was given his chance at last for a college education, and spent three laborious but happy years, living the first week on five cents' worth of corn meal and five cents' worth of suet, sleeping in a woodshed, and washing shirts for the college boys. His new-found white friends realized his exceptional character and gifts, and persuaded him to go to Ames, Iowa, and enter the State College of Agriculture and Mechanical Arts. Here he found himself, attracted the warm friendship of men like President James G. Wilson and Professor Henry Wallace, and so excelled in scholarship that when, in 1894, he took his degree as a Bachelor of Science, he became at once a member of the faculty, taking charge of the bacteriological laboratory, the greenhouse and the Department of Systematic Botany.

It was here at Ames that Booker T. Washington found him in 1896, and persuaded him to cast in his lot with his own people in the South. This indeed had always been in the background of his thoughts, and he went to Tuskegee gladly, to build his life and extraordinary genius into the institute which Washington had started a few years before, when he went from Hampton Institute to Alabama.

Fairly launched now upon his career, we see the unfolding of this man's genius, his extraordinary intimacy with nature in all her forms, but particularly in her plant life, the self-forgetting toil with which he undertook to revolutionize the agriculture of the South, and his growing fame in the world.

The whole economy of the South had been keyed to the one big money crop of cotton, which yielded to the farmers



George Washington Carver

an average income of only \$310 a year for a family of five. The soil had been robbed of its richness and laid miserably waste. The worst sufferers from this state of things were the recently emancipated Negroes, living from hand to mouth in wretched shacks, helpless as babes to use their freedom.

For these Negro farmers, primarily, but, as it turned out, also for the whole South, Dr. Carver started his revolution. He took nineteen acres of the worst land in Alabama, and demonstrated what could be done with it by the application of science. The results were miraculous. It had been worked at a loss of \$16.50 an acre; he lifted it to a profit of \$40 an acre. He replaced two-bolls-to-a-stalk bumblebee cotton with a crop he originated and improved to a yield of more than a bale an acre, of which one bush would carry 275 bolls of enormous size.

He taught the farmers to rotate and diversify their crops, specializing on peanuts and sweet potatoes as the two that flourished best in the Alabama soil. When these began to glut the market, he developed an amazing variety of new products made from both the peanut and the sweet potato, immensely expanding the market for the farmer. By 1938 the peanut was accounting for more than \$200,000,000 worth of business. He had produced from the peanut 300 products, and from the sweet potato 118.

It was Dr. Carver who first developed

the process of dehydration, to which we are now resorting in this war, making enormous savings in ship cargo space, and insuring our ability to keep Britain and our troops everywhere supplied with food.

Little wonder that this "little dark Ulysses," grown now into national and international fame as a scientist, was visited by emissaries from foreign lands, to sit at his feet and learn.

Wealth was offered him. Edison offered him an immense salary. Another firm tempted him with \$100,000. Another proposed to give him a chance for rich returns on his discovery of a long lost Egyptian blue. From all these he turned away, wedded to his people and poverty.

Twice he was called to Washington, first to meet the Ways and Means Committee of the Senate in a hearing on the Hawley-Smoot Tariff Bill. The ten minutes allotted to him extended to an hour and forty-five, as the amazed senators looked at the products he showed them of the peanut: face-powder, axle grease, printer's ink, milk, cream, butter, shampoos, creosote, vinegar, coffee, soaps, salads, wood stains, oil and dyes. After his second visit to Washington, with his sweet potato exhibit, Dr. David Fairchild called him "one of the most remarkable and extraordinary minds I ever met."

That honors should come to him, unsought, was inevitable. In 1916 he was made a Fellow of the Royal Society of Great Britain. In 1922 he won the Spingarn Medal for the most distinguished service rendered by an American Negro. In 1939 he was awarded the Theodore Roosevelt Medal. The *New York Tribune* brought him to speak at its forum in the Waldorf-Astoria. Eighteen schools were named for him. A southern white child was baptized with his name. The United Daughters of the Confederacy praised him. The Catholic Conference of the South, meeting at Birmingham, made him the first recipient of its annual award for outstanding service to the welfare of the South. The Variety Clubs of America offered its Humanitarian Award. The *Progressive Farmer*, a leading southern agricultural magazine, named him the Man of the Year. Both Simpson College and the University of Rochester gave him the honorary degree of Doctor of Science.

In January, 1942, he received from the honorary birthday committee of the Thomas A. Edison Foundation for the Advancement of Science and Education its award for "real contribution to human welfare." The next month the executive council of the honorary fraternity, Kappa Delta Pi, announced his election to the Laureate Chapter.

As a tribute to him, Henry Ford built and endowed, near Ways, Georgia, the "George Washington Carver School for Colored Boys." On all sides he was acclaimed as "the greatest genius the Negro race has yet produced."

His day now was far spent. "He was tired and it was time he went to rest. At twilight, the evening of January 5, 1943, he died, and was buried beside his dear friend, Booker T. Washington."

This, the objective story of his life, one gets, fully and absorbingly, in Rackham Holt's biography.

But not yet have we made the acquaintance of the mystic in this extraordinary Negro. Nor is it strange. Being neither a mystic nor a student of mysticism, Rackham Holt, very likely, was baffled by that side of Carver's life, and pretty much left it out of her biography.

His Mystical Life

Fortunately, another mystic, Professor Glenn Clark, of Macalester College, Minnesota, became a warm friend and enthusiastic admirer of the great Negro scientist, and in his brochure, *The Man Who Talks With Flowers*, introduces us to the mystic, quite as remarkable as the scientist, in George Washington Carver.

We turn now to this brochure of Glenn Clark.

Glenn Clark's first interview with Dr. Carver was in the laboratory at Tuskegee.

"Here is what I call 'God's Little Workshop,'" said Dr. Carver. "No books are ever brought in here, and what is the need of books? Here I talk to the little peanut and it reveals its secrets to me. . . . Here I talk to the peanut and the sweet potato and the clays of the hills, and they talk back to me. Here is a blue, the lost blue of Egypt. Only in one other place in the world can they find that clay."

"How did you find it?" I asked.

"I talked with God one morning and he led me to it. And when I had brought my friends and we had dug it up, they wanted to dig farther, but I said, 'No need to dig farther. This is all there is. God told me.' And sure enough there was no more."

Clark wanted to see the picture the Luxembourg wanted, that Dr. Carver had painted with paint from the Alabama hills. He brought out a marve-

lous painting of roses. We gasped.

"How did you do that?" we asked.

"With my fingers," he said.

"Did you copy these roses?"

"I never copy. I paint only what I see inside."

"There is literally nothing I ever wanted to do," said the gray old man, "that I asked the blessed Creator to help me do it, that I have not been able to accomplish."

"All of my life I have risen regularly at four o'clock and have gone into the woods and talked with God. There he gives me my orders for the day. Alone there with things I love most I gather specimens and study the great lessons nature is so eager to teach us all. . . . After my morning's talk with God I go into my laboratory and begin to carry out his wishes for the day."

"The secret lies all in here," laying his hand on the Bible beside him. "Right in the promises of God. Those promises are real, but so few people believe that they are real. They are as real, as solid, yes infinitely more solid and substantial than this table which the materialist so thoroughly believes in."

Another day, Glenn Clark called and found Carver sitting in his shop with a little flower in his hand, as well as the customary flower in his buttonhole. Carver was sitting spellbound, saying over and over, "How wonderful are the ways of God." He spoke to Clark.

"This flower which I hold in my hand was sent me from South Carolina. It is suffering from a peculiar disease which is threatening all the flowers of this variety in the state. They want to know if I can do something to heal it."

"A dramatic picture he made," says Clark, "as he stood there with the little flower in his hand—a man of God and a lover of flowers, gifted with science and the healing touch—called upon to save the flowers of an entire state."

"Years ago," said Dr. Carver, "I went into my laboratory and said, 'Dear Creator, please tell me what the universe was made for?'"

"The great Creator answered, 'You want to know too much for that little mind of yours. Ask for something more your size.'"

"Then I asked, 'Dear Mr. Creator, tell me what man was made for.' Again the great Creator replied, 'Little man, you still are asking too much. Cut down the extent of your request and improve the intent.'"

"So then I asked, 'Please, Mr. Creator, will you tell me why the peanut was made?'"

"That's better, but even then it's in-

finite. What do you want to know about the peanut?"

"Mr. Creator, can I make milk out of the peanut?"

"What kind of milk do you want, good Jersey milk or just plain boarding-house milk?"

"Good Jersey milk."

"And then the great Creator taught me how to take the peanut apart and put it together again. And out of this process have come forth all these products." And for over an hour Dr. Carver drew forth from his homemade box of samples a continuing procession of face-powder, printer's ink, shampoo, creosote, vinegar, dandruff cure, instant coffee, dyes, rubberoid compound, soaps, salads, wood-stains.

After some years, Dr. Carver was asked to visit Macalester College and address the students. He made a profound impression, especially with his closing prayer. He had made a wonderful address the evening before in Minneapolis, in the auditorium. As they rode to the station, Dr. Carver said to Clark:

"Last night, as I rode to the auditorium, I was holding a little white flower in my hand all the way, and in the silence while we rode, I was talking to it and it was talking to me. It told me some wonderful things. And the flowers have never failed to tell me the truth. It told me that there is going to be a great spiritual awakening in the world, and it is going to come from people up here, from people connected with you and me, from plain, simple people who know—not merely believe—but actually know that God answers prayer. It is going to be a great revival of Christianity, not a revival of religion. We can have religion and still have wars. But this is to be a revival of true Christianity. It is going to rise from the laymen, from men who are going about their work and putting God into what they do, from men who believe in prayer, and who want to make God real to mankind."

In the second part of his brochure, Glenn Clark discusses the secret of Dr. Carver's power of talking with flowers.

They were sitting one March day in Clark's home. Dr. Carver reached out his long sensitive fingers and tenderly touched a flower on the table.

"When I touch that flower," he said softly, "I am not merely touching the flower. I am touching infinity. That little flower existed long before there were human beings on this earth. It will continue to exist for thousands, yes, millions of years to come."

That is the secret. Flowers were mere doorways for him into the infinite

(Turn to page 20)

Thy Light Is Come

A Dramatic Candle Light Nativity Service

by Martha Bayly Shannon*

Foreword

THE period just before Christmas is always a busy time and the Christmas program chairman is often at a loss to find a dignified and meaningful service that will be effective and helpful and yet will require little preparation. We hope this dramatic service will fill that need.

The service may be produced without memory work and with one rehearsal if the participants are familiar with their lines. The two readers, and the third traveler may each have a copy of the service concealed in a large book and the first and second travelers may each have their text pasted on a scroll—a piece of paper (yellow or brown) with the top and bottom rolled on a stick.

The readers may wear blue robes and hoods, the first and second travelers may be costumed in brown or gray oriental robes and the third traveler may wear a choir robe. If preferred they may all wear choir robes.

The carols used in the service may be found in many hymnals and books of Christmas carols. Other suitable ones may be substituted.

If desired a nativity tableau may be shown at the time designated in the text. Mary, in a blue robe and white headress, may be seated beside a rude manger in which a lighted flashlight covered with white material may represent the Child.

Characters

First Reader, Second Reader, First Traveler, Second Traveler, Third Traveler—male or female parts.

Mary, Mother of Jesus—for the nativity tableau. Optional.

Group of Young People and Children.

Choir—Junior Choir, Church Choir, Church School or selected voices.

Musical Numbers

O COME, ALL YE FAITHFUL

WATCHMAN, TELL US OF THE NIGHT

O LITTLE TOWN OF BETHLEHEM

IT CAME UPON THE MIDNIGHT CLEAR

SILENT NIGHT (or other selected lullaby)

FROM THE EASTERN MOUNTAINS or WE THREE KINGS

*Author of "The Lowly King," "When the Star Shone," "Dramas for Worship and Service," "Songs of Christmas," etc.



OF ORIENT ARE
BRIGHTEST AND BEST OF THE
STARS OF THE MORNING
AS WITH GLADNESS MEN OF
OLD
JOY TO THE WORLD

THE PROGRAM

Instrumental Prelude

Selection of old Christmas carols.

Call to Worship

Minister or Leader: "Arise, shine: for thy light is come and the glory of the Lord is risen upon Thee."—Isaiah 60:1.

Processional Hymn

O COME, ALL YE FAITHFUL.

(The lights in the auditorium are low. The members of the assembly rise as the choir, led by the two readers, enters the auditorium. The choir and readers carry lighted candles. The assembly joins the choir in singing the

opening hymn. The first reader moves to a reading stand at the right of the chancel and the second reader moves to a similar one at the left, while the choir takes position in the choir loft or in seats which have been reserved for them.)

Invocation (all standing)

Minister or Leader:

Lord, hear us as we lift our hearts to Thee;

In Thee we trust; Thy power shall bring the right.

O may we constantly Thy glory see
And know Thee as the world's great
holy Light! Amen.

(The members of the choir extinguish their candlelight and choir and assembly are seated. The two readers place their lighted candles on their reading stands and open their books.)

Minister or Leader: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion."—Isaiah 52: 7, 8.

Duet

WATCHMAN, TELL US OF THE NIGHT (Antiphonal singing).

(This duet is sung by a member of the choir and a hidden soloist in the rear of the auditorium. As the opening notes are heard a star, high above the chancel, flashes into light.)

First Reader: Through the long years the star that shone over Bethlehem centuries ago has sent its living rays over the earth. It has indeed become a star of faith, sending out a never-dying message of hope to travelers on life's way. "Ages are its own" and the years have but made its beams more radiant and strengthened its promise. No shadow of earth can hide its glory for it is the herald star of him who came to be the light of the world!

"The light is still shining in the darkness for the darkness has never put it out."

Second Reader:

With lifted hearts we will be thinking now

Of wondrous story of an ancient

time,
Of Infant, manger-cradled with a
star-crowned brow,
Of shepherds and of kings with quest
sublime.
We will be better for the memories
here;
We will be stronger for the promise
heard;
A message waits to scatter doubt and
fear
For faith returns with Christmas'
holy word.

(During the singing of the following
chorus the two readers leave the read-
ing stands and are seated in a front
pew.)

Chorus

O LITTLE TOWN OF BETHLE-
HEM—Choir.

(As soft instrumental music is
played the first and second travelers
enter the auditorium at the rear and
proceed up the center aisle to the chan-
cel. They take the positions behind the
reading stands.)

First Traveler: And here we are on
the Bethlehem road! Bethlehem, City
of David! (Holding up his scroll) And
I hold here a scroll on which is written
the story of Bethlehem as told by Luke.

Second Traveler (holding up his
scroll): And I have here the unusual
story as told by Matthew; the story
of the wise men.

First: What memories are mine!
What blessed visions I have held
through all the passing years!

Second (eagerly): You have prom-
ised to tell me of your experience.
(Looking off left) From here we can
see the old tower—the Tower of the
Flock. I even think I see some shep-
herds on the plain. It is the time and
place. I must hear the story. I have
not heard it since I was a small child
and you told it to me then.

First: Here, along with the story
told by Luke, I have written down what
I can remember of that holy night—so
many years ago.

I was but a child. My widowed
mother and I lived at the Bethlehem
Inn with my father's brother who was
the master of the place. We worked
hard for the meager living we received
from his ungracious hands.

The time I have never forgotten. The
inn was filled with strangers—travelers
who had come to Bethlehem for the
taxing.

Second: I have heard my father tell
of that taxing, set in motion by a de-
cree from Caesar Augustus that all the
world should be taxed.

First: Yes. And his command
brought many weary travelers to Beth-
lehem for every Hebrew must go into
the city of his own tribe. As you know
Palestine suns can be hot and many
pilgrims came from afar, hurrying at

day's end to reach shelter before night.

The maids at the inn were busy get-
ting food ready and, just at twilight
time, I was sent to fetch more water
from the well. I should have hurried
but I hoped to see my childhood's hero,
Joab, as he went to guard the temple
flock. I met him as I left the well. I
stopped too long—the eastern twilight
is so brief—and darkness had filled the
town with shadows as I returned. It
was such a beautiful night! The stars
had never seemed so close nor so bright
and the night winds made soft, mur-
muring sounds.

I hurried as fast as I could. Boys
did not like to carry water jars and
then, too, the master of the inn was a
hard man and would have no pity for a
loiterer.

There was but one entrance. As I
came near I saw a man and a woman
waiting there. I would have hurried in
but my uncle appeared, filling the door-
way with his bulky presence. So I
stood aside, waiting. I heard the man
beg for shelter. In a harsh, unkindly
voice my uncle said, "There is no
room."

As the two weary travelers turned
to go the woman drew aside her head-
dress as though she would feel the cool
night air on her tired face. I gazed
into a countenance of saintly beauty.
Her suffering eyes looked into mine.

"She must not sleep on the hills!"
I cried. "Let her have my couch this
night."

"Silly one!" answered my uncle. "You
cannot give what you do not have. I
have already rented your sleeping
place. Getting food ready for the
travelers here will keep you busy most
of the night. Come in! Your work
is waiting."

Suddenly I was not afraid of him. I
did not follow him immediately but,
putting down the water jar, I slipped
from my shoulders the cloak my mother
had woven me and laid it across the
woman's arm.

"Please take it," I said. "It is all
I have to offer. The night may be cold.
I shall be warm inside the inn."

I shall never forget the soft "Thank
you" and the grateful smile she gave
me as the two of them turned and
passed into the shadows.

Second (softly): And you never
knew until some time afterward that it
was your friend, Joab, who met the
travelers and saw that they found shel-
ter in an old khan.

First (with a smile): Joab was al-
ways tender and kind. (He pauses,
reminiscing.)

Second: He led them to the old khan
and—go on, tell me the story as though
I had never heard it before, please.

First: There was indeed much work
to be done in the crowded inn that
night—fruit to be cleaned, many, many
dishes to be washed, and there was lit-
tle rest for me. I was still working,
many hours afterward, when I was
startled by the voice of Joab and heard
excited conversation outside the inn.

What a strange, unbelievable tale
Joab had to tell! While the "shepherds
were abiding in the fields, keeping
watch over their flock by night, lo, the
angel of the Lord came upon them, and
the glory of the Lord shone round about
them." They were sore afraid."

Second: When I was just a child you
taught me what the angel said. I have
never forgotten the words.

(Slowly, as though remembering, and
with much feeling.)

"And the angel said unto them, Fear
not: for behold, I bring you good tid-
ings of great joy, which shall be to all
people.

"For unto you is born this day in the
city of David a Saviour, which is Christ
the Lord.

"And this shall be a sign unto you;
ye shall find the babe wrapped in
swaddling clothes, lying in a manger."

First: Those were the words. "And
suddenly there was with the angel a
multitude of the heavenly host, prais-
ing God, and saying:

"Glory to God in the highest, and on
earth peace, good will toward men."
(From Luke 2.)

What a glorious vision! What won-
derful news! I love to think of it.

(They pause as though in meditation
as the choir sings the first and second
stanzas of the following hymn.)

Hymn

IT CAME UPON THE MIDNIGHT
CLEAR—Choir.

Second: The shepherds knew that
they had received news of the long
awaited Saviour. They knew it at once,
did they not?

First: They had studied the prophe-
cies. They knew a Redeemer had been
promised.

Joab remembered there was an old
manger in the khan where he had taken
the two travelers. Remembering the
words of the angel, he led the shep-
herds with haste and they found the
Babe, just as the angel had said, lying
in a manger! There, in that lowly
place, they worshipped the promised
King.

As Joab told the story afterward, he
said he could see no broken place in
the roof but he did know that a strange
glow seemed to crown the Infant's
head.

Solo

SILENT NIGHT or other selected
lullaby.

(If desired a nativity tableau may be shown during the singing of the lullaby. It may be arranged in back of a screen which is removed at this time by the two readers.)

Second: And you saw the Holy Child?

First: I went with others to whom the shepherds made known the saying which was told them concerning this Child.

It was early morning when I visited the khan. As I entered a holy hush seemed to fill the place and I knelt even as the shepherds had done. Then I lifted my eyes to the sweet young mother's face. With a tender smile she pointed to the covering which had been placed over the Child, wrapped in his swaddling clothes. It was my cloak—the one I had given her the night before.

"It was his first gift," she softly said.

Second: And here in the account by Matthew I have read that great men—wise men—brought him gifts also.

First: Yes. They were students of the heavens. Led by a strange, new star, they came from the east to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him."

Hymn

FROM THE EASTERN MOUNTAINS or WE THREE KINGS OF ORIENT ARE.

(If the latter is used the second, third and fourth stanzas should be sung as solos.)

Second: The seekers would expect to find a King in the great templed city, Jerusalem!

First: When Herod the king "heard of them, he was troubled and all Jerusalem with him." He called upon the chief priests and the scribes of the people, demanding of them where Christ should be born. They reminded him of the ancient prophecy that out of Bethlehem should come a Ruler for Israel.

Herod sent the wise men to Jerusalem, and said, "Go and search diligently for the young Child; and when ye have found him, bring me word again that I may come and worship him also."

Second: Little did Herod mean that!

First: His desire was well known afterward when he sought to have the Child killed. The wise men were warned by God in a dream and they went home another way.

Second: And you remember seeing the kings?

First (slowly): As though it were but yesterday! Joab and I, standing

Christmas Verses

by Ted Van Voorhees

ONLY ONE CHRISTMAS

If I had only one Christmas,
And only one Christmas to spend;
Would that Christmas be spent
For my own self-content?
Would I seek food and rest
At my body's behest?
Would my soul be at ease
With such portions as these
If I had but one Christmas to spend?

If I had only one Christmas,
And only one Christmas to live;
Would a holiday rush
Mar the Holy Day hush?
Would my moments be spent,
And my efforts be lent,
In the channels of trade
Where fortunes are made
If I had but one Christmas to live?

If I had only one Christmas,
And only one Christmas to love;
Would my love all be told
By the jingle of gold?
Would tinsel of mart
Rob friends of my heart?
Would goods from some shelf
Take the place of myself
If I had but one Christmas to love?

If I had only one Christmas,
To spend and to live and to love;
My hours would be spent
With a Heavenly bent;
My living would rise
In a spiritual guise;
My loving would change
To a Christlier range;
If I had but one Christmas, just one!

CHRISTMAS

When Christmas first to Mary came,
'Twas in a sweet angelic song,
That spoke of One whose blessed name
Should stand for right against the wrong.

When Christmas dawned on Wise Man's heart,
'Twas in a promise, long foretold,
Of One whose love could peace impart,
As Shepherd watching o'er the fold.

When Christmas to the shepherds came,
'Twas in a benediction hymn,
That sang in glorious acclaim
Of One whose love all hate should dim.

together by the well at evening, noticed a large and brilliant star shining over the place where the young Child lay. We saw, in the starlight, three kingly figures approaching, holding something in their lifted hands.

Their eyes were raised to the heavens. Suddenly they paused. We moved closer. We saw them slowly enter. We watched them kneel in worship. We marveled as they opened their treasures and placed before the Child gifts of gold, frankincense and myrrh. Suddenly, as I looked at the ma-

When Christmas comes to us once more,

O may it come, as first it came;
And may we find in treasured store
The Peace that comes through His dear name.

* * *

WHEN CHRIST IS BORN

When Christ is born in Bethlehem,
The Wise Men from afar,
Come riding to the manger throne,
As guided by the star:

They kneel before the Baby Christ,
And worship Him as King,
Then moved with gratitude and joy,
They share the gifts they bring.

And ever from that day to this,
Each wise man and each maid,
Has honored Christ as Lord and King,
With gifts, before him laid.

And you, if Christmas comes to you,
Will know its blessings rare,
If with some other, in Christ's name,
Your own good gifts you share.

* * *

WHEN CHRISTMAS CAME

When Christmas came to Bethlehem,
The world in bitter hate was steeped;
O would that it might come again,
For centuries, the hates have heaped;
And love of man for man seems dead,
And angel song has gone unheard:
O that we might by Christ be led,
And all be nourished by His Word.

When Christmas came to Bethlehem,
The world by selfish greed was bound;

O would that it might come again
For deathless time in rolling round
Has little served to melt our hearts,
Or shown to us our brother's need:
O Christ, by all Thy wooing arts,
Tug at our hearts till we be freed.

When Christmas came to Bethlehem,
The blessed Son of God was there;
O would that He might come again,
To show a Father's brooding care:
O Christ, Thou manger-cradled King,
In penitence, we seek Thy face;
Accept the gift of self we bring,
And make our hearts Thy dwelling-place.

jestic figures, bowing in worship and presenting gifts, there came to my childish mind the realization that here was my King. Quietly, forgetting Joab's presence, I slowly knelt and gave myself to him, to be used of him in whatever way I could serve.

His star in the evening sky seemed to fill my soul with joy and light. I seemed to hear the words my Father had so often spoken, "There shall come a star out of Jacob and a sceptre shall rise out of Israel."

Prophecy had been fulfilled. The

light had come! I would follow my King forever!

Chorus

BRIGHTEST AND BEST OF THE STARS OF THE MORNING—Choir.

(As the above hymn is sung the first and the second travelers slowly leave the reading stands, move down the aisle of the auditorium and exeunt. The first and the second readers move into position in back of the stands.)

First Reader:

Heaven's love and mystery were in
one Infant's face
And all of light and glory reflected
from His star;
The promise of the ages rang out
from heavenly place
While echoes of good tidings re-
sounded near and far.

Second Reader:

Naught of earth can silence here the
promise of that song
Though peace may seem to perish as
new stars rise and pale;
To Christ, the Light Eternal, our
hopes may still belong.
And though the earth seem shadowed
that Light will never fail!

(As instrumental music is played the third traveler moves up the aisle and takes position in the chancel. He carries a large book.)

Third Traveler: Here, in the Book of the Past and the Present, is written the story of Christ Jesus, the Light of the World.

Centuries have passed; kingdoms have fallen; crowns have crumbled into dust; but the manger of Bethlehem, crowned by a mystic star, remains the ever-living symbol of the love of God, who sent his Son into the world to show us the way of humble, sacrificial living and to give his life for all.

God gave his only begotten Son for a sin-darkened world. Many still refuse to see the light. The noise of strife would deaden the songs of the angels! The smoke of battle would hide his star. But it cannot be! Millions this hour hear the echoes of angelic tidings and lift their eyes to the star of faith! The very winds of Christmas carry the message of hope and the promise of peace. There is enough of the love of Christ in the hearts of his followers to change the whole sinning world if they truly follow him in service and sacrificial giving.

(Soft music of the hymn is played as the readers speak.)

First Reader:

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to Thee."

Second Reader:

"As they offered gifts most rare
At Thy manger rude and bare,
So may we with holy joy,

Pure, and free from sin alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King."
William C. Dix.

Third Traveler: Many are following the way of Christ, knowing that Jesus said, "Ye are the light of the world." As a symbol of their consecration of all that they are and all that they have, they would bring a gift of their substance to be used in the name of him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(While instrumental music of "As With Gladness Men of Old" is played the group of young people and children with lighted candles or flashlights march in front of the chancel and place a gift in the manger or in offering plates. When each has given, he or she moves back to their former position and they remain standing.)

Third Traveler: Lift high your lights, ye followers of the Christ! (The members of the group lift their lights high.)

Remember the words of the Christ of Bethlehem, "Ye are the light of the world!"

Others, seeing your light, will be led to him and the star of faith will guide us all to understanding and brotherhood. All may then receive the message of "peace on earth, good will to-ward men."

"Arise! Shine! Thy light is come!"

Closing Chorus and Recessional

JOY TO THE WORLD—Characters, choir and assembly.

(The assembly joins with the characters and choir in singing the closing hymn but they remain in the pews until the others have moved from the auditorium.)

The Man Who Talked With Flowers

(From page 16)

world, windows through which he saw the face of God.

Three things in Dr. Carver moved the flowers to tell him their secrets.

In the first place, he loved them. "At every little flower he met, he had to kneel down. He examined it, caressed it, studied it, talked with it." His love for flowers had "a lilt about it and a creative living quality that comes only when love opens up to joy."

Next was Dr. Carver's quality of humility. His most notable characteristic, aside from the great mental capacity which marked him as a genius, was his deep humility. There was never a more humble spirit than his. He positively forgot himself in his selflessness and humility. Even St. Francis in his vows of chastity, poverty and obedience never went any further in detaching

himself from all that binds in this world than Dr. Carver. With no concern about money, with no ties of family or institution or church or state—he was tied only to the God of the flowers. He was free as the flowers which give themselves to the sunshine and the dew.

In the third place, he carried with him expectancy—expectancy born of faith. Wonder, perhaps, is better; or awe; which "finds tongues in trees, books in running brooks, sermons in stones, and good in everything."

Wordsworth's lines at Tintern Abbey were true of Dr. Carver:

"With an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

"How do I talk to a little flower?" he said. "Through it I talk to the infinite. And what is the infinite? It is that silent, small voice. It isn't the outer physical contact. No, it isn't that. The infinite is not confined in the visible world. It is not in the earthquake, the wind or the fire. It is that still small voice that calls up the fairies. Now people will say I am getting into words—just words. I refer to the unseen spirit that defies the power of human reproduction, that challenges the power of human expression. Try to express it. It can't be done. Yet, when you look out upon God's beautiful world, there it is.

"The eye is the window to the soul. The soul cannot be measured out. The soul is infinite. I am not trying to describe the soul, but the soul is all that we have that is worth living for—all that we have. You take that away and we become worse than the beasts in the field. But a thing that is incarnate with the life of the soul—like a little flower—you can reach out and look into and suddenly find that you are taking hold of the things that lift you up and carry you along and make people love you and give you the joy of life and the joy of living and the joy of having come into the place God has for you, and the exuberance of filling that place in life. How does it do this? Do you know? Neither do I."

"And as he spoke," says Glenn Clerk, "I suddenly was transported again in imagination back into his little laboratory in Tuskegee. Again I saw him holding the little flower that was given him to heal, caressing it, looking into it, and again I heard him repeat Ten-nyson's immortal lines:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my
hand,
Little flower—but if I could understand
What you are, root and all, and all in
all,
I should know what God and man is!"

A Rendezvous With Destiny

(From page 14)

service. Well she knew that if she failed in her plea before the king the price would be the loss of her life. Yet she did not shirk. The very desperation of the situation made the challenge inescapable. Here was her "rendezvous with destiny." "Who knoweth whether thou art come to the kingdom for such a time as this?" Staking her life she gained a kingdom!

France in the grip of fear and frustration capitulates and bows her neck to the Nazi yoke. But England, beaten on the continent, practically all her equipment captured by the enemy, her armies routed and driven into the sea, refuses to believe that "though right were worsted, wrong would triumph." So with half of a broken hope she held the line in freedom's darkest hour until light began to break in the east and in the west. Yes, whether hope be intellectually respectable or not, history and psychology testify that the attitude we take, whether of pessimism or faith, is often the very thing that determines whether we are to be among the victors or the vanquished.

To us is given an experience such as is given men only once in many generations, the experience of seeing an old world dying and a new world being born. Conflicting emotions stir within us—grief at the death of the old; hope in the birth of the new. Which is uppermost? Do we look wistfully to the past, feeling that the golden age is forever gone and that the future holds nothing worth fighting for? Or do we, like the philosopher-flying officer, give thanks for the privilege of living in these crucial times and having our part in making tomorrow better than yesterday?

"What would not your Rauschenbusch have given to see what we are about to see!" he writes. When first I read those words I was not sure that Rauschenbusch would have given very much. I recalled how in the early days of World War No. 1 he wore a piece of crepe on the lapel of his coat, a symbol of his sorrow for what he regarded as the death of civilization. But on second thought I am prepared to admit that perhaps my flying friend sees with clearer vision. Notwithstanding the heartbreak Rauschenbusch would feel in the prevailing world tragedy, his prophetic spirit would no doubt look beyond the present crisis. On the horizon I think I can discern at least three things in which he would have rejoiced.

The first is the world's complete disillusionment with war as a way of set-



Here is a splendid idea. It comes from the First Presbyterian Church, Sydney, Ohio. W. Wood Duff is the minister. The service board, as shown, carries such photographs of the men as are available. The church has had it photographed to send to each one as a Christmas greeting. The printed copy of the service of dedication was also sent to each man. In this instance a local photographer was glad to contribute the photographs for the service roll. The bulletin board was made by Dietz.

tling differences between nations. Surely by now even the war lords can have no illusions as to the stupidity of their policy. The cult of Nietzsche who wrote that Christianity, because it promoted the gentler virtues of love and brotherhood, represented a "slave morality," and the neopaganism of General Ludendorff who said on his seventieth birthday, that "all this talk about disarmament is positively immoral," are facing a relentless judgment in the land where they had their most fanatical devotees. "They who take the sword shall perish with the sword." By the time this war is ended even the Prussian Junkers should be able to appreciate the implications of that ancient sentence.

And there is another ancient sentence the implications of which we in America should be able to appreciate: "None of us liveth unto himself." Having been twice burned in one generation we are coming to realize that in an interdependent world isolationism is impossible. If in times of war we are compelled to cooperate with other nations to the tune of billions of dollars and millions of men is it not the most elemental common sense that we should cooperate in times of peace to make wars not only unnecessary but impossible? General Wavell has said that if only we could expend the same energy and resources on humanitarian causes that we expend on war how dif-

ferent the world would be. Out of the bitter sufferings of this war is coming a new determination to cooperate in the building of a world in which horrors of war shall be no more.

Another hopeful sign which Rauschenbusch would have rejoiced to see concerns the further breaking down of unjust, economic, social, and racial barriers. This morning on my way to chapel I received a letter from England. Curiously enough it is from the daughter of the English gentleman to whom I referred at the outset. She was a mere child with long curls and wide blue eyes and rosy cheeks when I last saw her at the close of the war. By now I suppose she has grown to be quite a young lady. She writes to tell me that she has at long last achieved one of her life ambitions: she has secured the consent of her parents to go to work; and her letter is almost lyrical with the joy she finds working long hours in a very smoky district among the coal mines and the potteries. This daughter of a family that boasted that it had not soiled its hands with common toil for generations writes: "The women are wonderful workers, and even in peace time go out to work, look after their husbands and numerous children and keep their homes spotless inside. . . . They show us wonderful hospitality and we never lack invitations to their homes, and in spite of rationing there is always a good meal for us." This new-found appreciation of the common people and of the dignity of labor is one of the bright spots on a dark horizon. Winston Churchill, Jr., scion of the proud and ancient House of Marlborough, remarked on returning from service with the troops that one of the compensations of the war was the breaking down of false social distinctions. "Save us from the deadly poison of class pride," prayed Rauschenbusch thirty years ago! "Increase, O God, the spirit of neighborliness among us—" reads the prayer used in the air-raid shelters of London today. The necessities of the hour and our common needs are driving us closer together. The Beveridge report and similar manifestos issued by government and church organizations in England and America promise a new day for the sick, the aged, the unemployed and underprivileged, and encourage the hope that the principles of social justice which Rauschenbusch expounded will yet be realized.

The third encouraging factor is a more widespread appreciation of the fact that materialism is not enough, that science is not "the new messiah" and that the machine unless controlled and directed by men of character can

(Turn to page 23)

A Christmas Candlelighting Service

by Martha Phillips*

Here is a popular candlelighting service with a large percentage of congregation participation. It is suitable for a congregational vesper service or a special Sunday school service. If a sermon is desired it may properly come following the Message of Candlelight.

THE story of the birth of Jesus can be effectively presented in a simple service of scripture and song. The scripture is read by the minister and the music is furnished by the choir. The climax is reached when the congregation lifts lighted candles in an act of consecration.

This service may be used in large and small churches. It is quite flexible and the music may be changed to suit the ability of the singers. In fact, it has been my practice to use a great deal of new music each year.

Several vested girls are needed as candlelighters and one is dressed to represent the Christmas angel.

The church is decorated with greens. Candles are placed in the windows, at the front of the church and at the rear. This is the only type of light used for the service. At the front of the church is a very large white candle signifying Christ, the Light of the World.

As each person enters the sanctuary at dusk, he is given a small white candle. (Birthday candles in cardboard squares are quite satisfactory.)

The service is as follows:

Prelude

Processional....."Adeste Fideles"
(Robed choir carrying lighted candles)

The Call to Worship.....John 3:16
Hymn... "O Little Town of Bethlehem"
Choir

The Annunciation.....Luke 1:26-38
(Choir hums "O Little Town of Bethlehem")

"Comfort Ye, My People".....Handel
Tenor Solo

The Magnificat.....Luke 1:46-55
(Choir hums "It Came Upon the Midnight Clear")

Hymn....."Silent Night"
Choir

Hymn.... "There's a Song in the Air"
Contralto Solo

The Adoration of the Shepherds.....
.....Luke 2:8-20
(Choir hums "Fairest Lord Jesus")

"Jesu Bambino".....Yon
Baritone Solo

Offering

*Mrs. Phillips' husband is the assistant pastor of the Jefferson Avenue Presbyterian Church, Detroit, Michigan.

The Visit of the Magi...Matthew 2:1-12
(Choir hums "We Three Kings")

"The Birthday of a King".....Nevin
Soprano Solo

"Beautiful Savior".....Christiansen
Choir

Lighting of the Christmas Candle

The Christmas angel carrying a lighted taper now comes from the rear of the church, followed by the vested girls carrying tapers. Upon reaching the front the girls form a line facing the symbolic candle. The Christmas angel lights the candle, then turns and lights the candles of the girls. During all the time the choir hums "Silent Night."

A Holy Hush.....
"Be Still and Know That I Am God"
(All music ceases and a moment of hush follows)

The Message of Candlelight

"O Light of the great God
Which has shined in our darkness—
Lord of Life—
Light for us the Fire of Life
In this our House of Prayer.
O Lord, look upon us;
We lift to Thee our lamps,
Even our hearts,
Let them be lit up with Thy Light.
Great God of all goodness,
Lord of Life—Spirit of Holiness,
Thou art worthy to be worshipped by all men.

Great Lord—we children worship—
We kneel before Thee.
We worship, we worship."
(When minister starts "The Message

of Candlelight," the choir resumes humming. The candlelighters go to the ends of the pews lighting the candles of the individuals at the ends telling them to pass it on. Thus, all candles are symbolically lit from the "Light of the World.")

The Light of the World

(Choir continues humming "Silent Night")

"Oh, candlelight and starlight!
Let them mingle round the earth,
That sin and hate may vanish,
Peace may crown Christ's day of birth.

For His sake lift the candles,
Shed His holy love abroad,
So star-illuminated lives shall
Win the whole world back to God."

Benediction

Recessional

A Rendezvous With Destiny*(From page 22)*

be a greater curse than blessing. A generation ago Professor Rauschenbusch warned us that our vaunted material progress, far from increasing our security, constituted a threat to our safety—and our happiness—unless we could Christianize the social order. The great depression which we have experienced and the present war demonstrate all too tragically the truth of this prophecy. Scientists and statesmen now join the preachers in asking, what does it profit us though we have all knowledge and all power if we have not also the spirit of love and cooperation whereby we can use our knowledge and our power for social and not selfish ends? The shattering of our material civilization is revealing the need of firmer spiritual foundations. Surely Walter Rauschenbusch, who a quarter century ago gave us *A Theology for the Social Gospel* and *Prayers for the Social Awakening*, would feel that the growing recognition of this fact offers a fresh opportunity for spiritual advance, and would challenge us to make the most of it.

Aye, and what would Rauschenbusch give to be here in these stirring days to remind us that if we would build tomorrow's world on sure foundations we must build according to the social principles of the prophets and the gospels. What would Martin Luther give to be here to fight as he fought of old for the liberation of the German soul and to stand with Niemoller and the thousands of other Germans who have not bowed the knee to Hitler, saying once again: "Here stand I! So help me God!" What would the Apostle Paul give to be here. Looking out upon a civilization crumbling beneath the horrors of hate and war would he not raise his voice with a new eloquence, backed by the testimony of nineteen hundred years of history, saying: "And now abideth faith, hope, love, these three and the greatest of these is love!"

These brave souls have not been privileged to see what we are about to see nor to fight for Christ in this globe-shaking revolution. But *we* are here, born in an hour of destiny, called to serve in a day when the course of history is being shaped anew. God grant that we may not fail our rendezvous with fate.

To be alive in such an age!
To live in it, to give to it!
Rise, soul, from thy despairing knees,
Give thanks with all thy flaming heart,
Crave but to have in it a part,
Give thanks and claim thy heritage,
To be alive in such an age.

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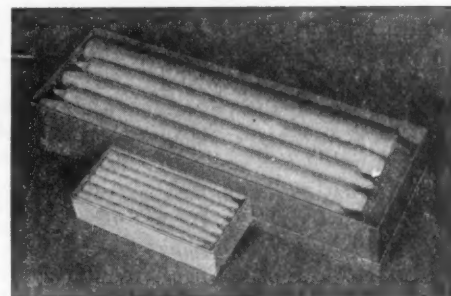
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Is Church Publicity a Racket?

by Wallace J. Cummings

We have often pondered the title of this article. Publicity may be legitimate but it is easy for it to become a racket. This author is the minister of the Centenary Methodist Church, Littlestown, Pennsylvania. He came into the ministry by the way of a newspaper. This gives him a slant which has been denied most clergymen.

MY entrance into the ministry was not motivated by any impression I received of the profession from the viewpoint of the editorial desk, unless the negative was a subtle challenge. Nine years in journalism and seven in the active pastorate are the only justification I have for writing these articles, and my motive is plainly that of making the ministry an answer to an editor's prayer.

News is the stock-in-trade of the newspaper. It is one of the commodities which the publisher, through his editors, must collect, prepare and sell to the public at a profit. There is considerable expense involved in the gathering of the material for the story, preparing it for the press, and the printing and final distribution of the finished product.

The editor is fully aware of the commodity nature of news, and is under obligation to the publisher and the public. He has entered his profession after years of careful training. He has acquired skills and attitudes which are essential to the successful performance of his task. He is aware of his powers to shape public opinion, and is equally conscious of the responsibility involved in possessing those powers.

There are certain rules, written and unwritten, governing the editorial policy in every newspaper in the world. There are very definite criteria for determining what is news, and there are also certain required forms for presenting it in publishable form. These are general and apply to all publications.

Each newspaper has certain editorial policies which governs its own publication, policies and rules which usually characterize the paper. Almost every editor has a form-book on his desk in which are listed certain practices to be employed by all of the writers on that particular staff. For example, some newspapers never use the words *death*, *died*, etc., but prefer such terms as *demise*, *deceased*, and the like.

Newspapers also have another com-

modity, namely, advertising space. This is the particular province of the advertising department and is usually presided over by an advertising manager. Certain rules also govern this department. For instance, in some cases the department will not accept tobacco or liquor advertising, though the instances of such refusals are all too rare. Most departments carefully investigate certain advertising prospects to guard their reading public against the appeals of fly-by-night concerns.

The advertising department is vital to the newspapers, and upon its successful administration depends the existence and the quality of the news and editorial departments of the newspaper.

Ministers and leaders of church organizations are the most serious offenders against the rules and policies of both the editorial and the advertising departments of the newspaper establishment. I make this charge on the basis of experience, and the following example will have enough of the familiar in it to bear out my claim.

The girl from the outer office hands a typewritten paper to the editor, and says, "Dr. Doe, of St. Paul's wants to know if this can be run in tomorrow's edition." The editor glances at the manuscript which reads somewhat as follows:

The Ladies Aid of St. Paul's Presbyterian Church, of this city, will serve a chicken pie supper in the basement of the church, on Tuesday evening of this week, beginning at 5:30 o'clock until all are served. The price is sixty-five cents per plate for a full course dinner. Tickets may be purchased at the Hammer & Nails Hardware Store on Broad Avenue, Cutt & Bleed Drug Store on Main Street, and the Stuffem Restaurant on Western Avenue. The proceeds will be used for the benevolence work of the church.

The editor knows at once that here is a space-chiseler, so he heaves a sigh, leaves his desk and faces the clergyman with the situation.

"Doctor," he says in his kindest manner, "I am sorry, but this is advertis-

ing, and we would have to run it as such and charge you at regular advertising rates."

"But this is for the church!" replies the minister, somewhat shocked at the thought of the church having to pay. "We are not in this for personal profit. The proceeds will be used for charitable purposes."

Then the editor attempts to explain that since this is not news, it is really out of his province, and it would have to be run as advertising. He tries to make the minister see that it is against the regulations. The whole discussion usually terminates by the editor granting the concession of allowing the following item to go through as news:

The Ladies Aid of St. Paul's Presbyterian Church of this city will serve a chicken pie supper at the church on Tuesday evening of this week, beginning at 5:30 o'clock.

The minister leaves, thinking that the press of his town is not sympathetic toward the work of the church, and the editor returns to his desk expecting to hear some repercussions from the advertising department which may come via the publisher himself.

Permit me to enumerate some of the things that are wrong about this whole procedure.

1. The minister is proceeding upon the fallacious assumption that the end justifies the means. Since the end is good, any means of accomplishing it must also be good. Last month he probably received a half-column of newspaper publicity on his sermon denouncing bingo as a source of revenue for the church, in which his argument was that the end did not justify the means.

2. The minister did not hesitate to ask the editor to violate the rules and principles of his profession, thereby forfeiting the respect of the editor. Probably that very day the minister refused to change the birth record on a baptismal certificate for a boy who wanted to enlist in the Army.

3. The minister failed to see the far-reaching implications of his request. If everyone with a worthy cause was allowed free space, there would be little or no revenue for the publication through the advertising department. Even the brewer is convinced of the merits of his trade in terms of public service.

4. If the church is going into business, and I contend that such means

of fund-raising is business, then it ought to accept the rules of the business into which it is going. A restaurant must pay for its advertising, even if the proprietor is sending his three sons to college and pays his tithe regularly to the Lord.

5. The copy submitted contains subtle advertising for three business houses in the community. It is a rule in nearly all editorial departments to avoid the use of trade names or the names of firms in a news article, unless their role in the story is of such magnitude as to play a vital part in the story itself. For example, John Jones may have been run over by a blue Chevrolet sedan, but the editor would simply say that it was a blue sedan. However, if the driver did not stop and witnesses saw the car, and the police were searching for car and driver, a description of the car and its trade name would be regarded as a vital part of the story. There are cases on record where the owners of stores have started street fights in front of their places of business during a big sale simply to get the names of their establishments before the public eye through the press. Editors have learned to guard these matters very carefully.

6. There is an evidence of an unethical practice on the part of the church, in that while it is serving a meal, it has asked the management of a local restaurant to sell tickets to a competing enterprise. Somehow, one cannot help feeling that some overpowering personality "prevailed upon" the restaurant manager to this. Coercion would be denied, but it certainly is implied.

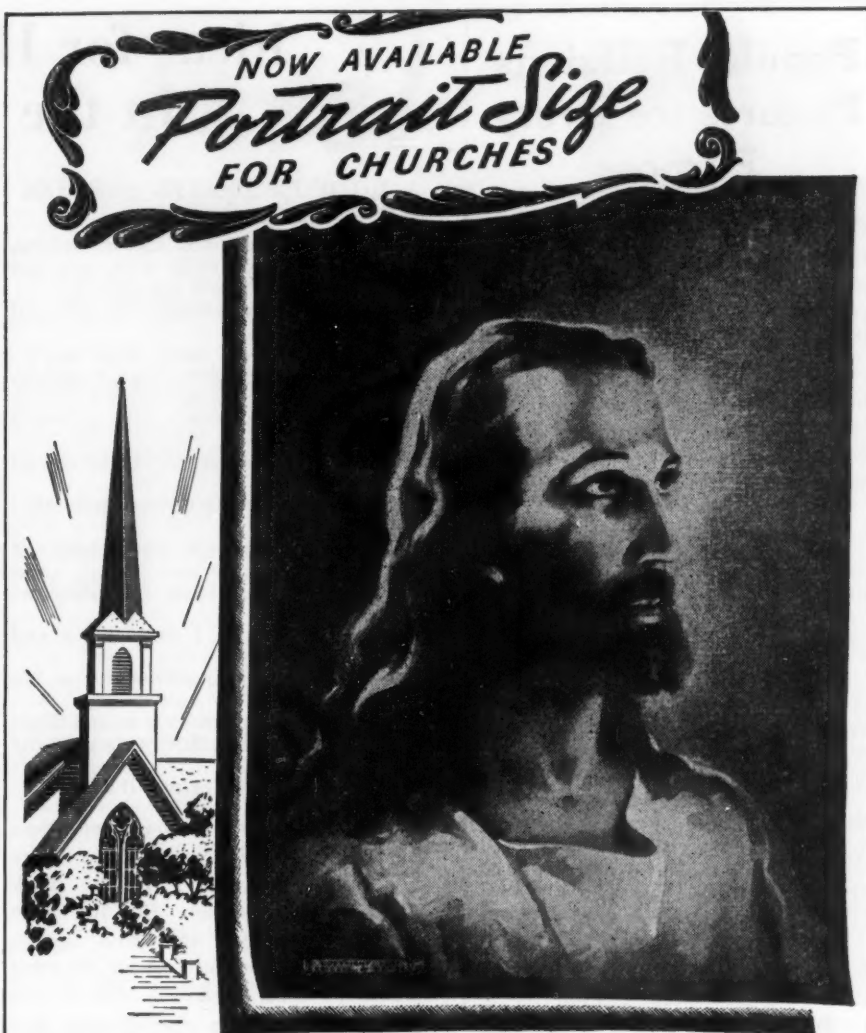
The Scriptural admonition that a minister "be all things to all men" (which by the way does not apply solely to the clergy), does not require him to have authoritative knowledge in all fields. Rather does it require that a man respect the trained judgment of others. The church, its ministers and leaders, will be a greater power for righteousness in the world when respect is merited because respect is given.

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Ideas for Helping Men In the Service

A MOTHER'S PRAYER FOR HER SOLDIER SON

As Thou didst walk the land of Galilee,
So, loving Savior, walk with him for me;
For, since the years have passed and he is grown,
I cannot follow—he must walk alone.
Be Thou my feet that I have had to stay,
For Thou canst comrade him on every way.
Be Thou my voice when sinful things allure,
Pleading with him to choose those that endure.
Be Thou my hand that would keep his in mine,
All, all things else that mother must resign.
When he was little I could walk and guide,
But now, I pray that Thou be at his side.
And as Thy blessed mother folded Thee,
So, kind and loving Savior, guard my son for me.

—The Australian War Cry.

CHURCHES are very busy these days. Home programs are heavy and they are doing the work with limited personnel. But few have forgotten the boys and girls in the service. We are glad to pass on some of the pleasing ideas.

The First Presbyterian Church, Davenport, Iowa, Alfred S. Nickless, minister, has been sending a series of letters under the general title of "The Eavesdropper." These letters are written to individual men in the service by someone in the church. But the content of the letter is general so that mimeographed copies go to the entire list of service men. The letter carries the caption, "The Eaves Dropper," the number of the letter sent out in the series and as a postscript the readers are given some brief information such as: "You are eavesdropping on a letter from ——— who is a very active worker in the ——— class of our church.

This type of mimeographed letter has an intimacy and chattiness which is not usually possible in the printed sheet for larger distribution.

Publication for Service Men

The service men and women from the Grant Street Presbyterian Church, Wilkes-Barre, Pennsylvania, also receive a mimeographed news letter. But it has the formal title: "At Home and Abroad, a Newspaper Printed Especially for the Fellows and Girls in the Service." The paper developed from the letters written by the pastor, Walter M. Moore. The burden of letter-writing became too heavy so he started

the publication. It really takes but one page. In one column is the home news under the heading, "Right Around Grant Street." The next column has "News From Abroad." The church, thus becomes a medium of exchange, receiving news from foreign sectors and passing it on.

A Cleveland church is just introducing a plan which, if generally adopted, might do a lot to help make the post war adjustment easy for returning service men. The idea is based on the old "buddy" plan. Each man in the men's club agrees to act as a "buddy" for one or more men in the service. He visits the home of the man, learns his background and writes him. Through the letters he hopes to establish an intimacy which will make the companionship worth while at the end of the war. He will know the service man's background and his record of employment. The older party will work with him to help him get placed in a satisfactory position.

This idea is appealing. If churches could put into effect something of this nature one would not doubt that the returning soldiers and sailors would be found in the church.

Sunday Memorial Litany

The Collinwood Congregational Church of Cleveland, Ohio, has pasted in the back of its hymnal a gold star service. It has been arranged by Carl R. Key, minister of the church. When the word comes to the church of the death of one in the service a time is provided for the placing of a gold star on the church service flag. Then the minister and congregation join in the litany which follows.

Our Gold Star Service

The reading of the name of the person to be memorialized.

The placing of the gold star on the service flag.

The congregational hymn "America the Beautiful."

The litany in the form of "A Creed for an American."*

Almighty God, who hast taught us that those who mourn shall be comforted; grant that in all our grief we may turn to Thee; and, because our need is beyond the help of men, grant us the peace of Thy consolation and the joy of Thy love; through Jesus Christ our Lord. Amen.

Response: Blessed are they that

*Taken from the summer (1943) number of "Daily Devotions" issued by the Commission on Evangelism of the Congregational Churches.

mourn: for they shall be comforted.

We believe in America—an America which stands for the rights of all to life, liberty and the pursuit of happiness; which stands for duties as well as rights; which puts people first and things second; which rejects hatred and intolerance, the bulwarks of slavery, and cherishes good will and understanding, the bulwarks of freedom.

Response: Our Father—may Thy will be done on earth as it is in heaven.

We believe in America—an America fashioned from the fibre of many races and peoples, where none shall know discrimination and all shall have respect; an America where the decencies of brotherhood can be practiced under a common Fatherhood; where the sacredness of the individual is not lost under the domination of the state, and where the church of God speaks not with the voice of a dictator but with the voice of God.

Response: Help us, O God, to love Thee with all our hearts, all our souls, all our minds; and our neighbors as ourselves.

We believe in America—an America strong through the high warrants of the Bill of Rights—the rights of freedom of speech, freedom of press, freedom of assembly and freedom of religion; an America which stands not for the selfish isolation but for courageous cooperation with all men and nations of good will; which dares to dream of a kingdom of God on earth, when wars shall have ceased throughout the world and the principles of the Prince of Peace, of love and brotherhood, shall rule in the hearts of all men everywhere.

Response: Blessed is the nation whose God is the Lord.

We believe in America—an America which shall be the consummation of all the utopian dreams of all the dreamers of the world—a commonwealth of good-will.

Response: For this faith and the sacrifice of this our brother—thanksgiving, glory, honor, and power unto Thee, O Lord our God.

The prayer by the minister.

The benediction.

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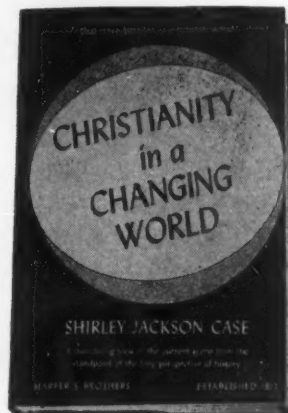
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The Heritage of Hope

A Sermon for Armistice Day

by Ralph V. Gilbert*

These all died in faith not having received the promises.—Hebrews 11:13.

ON the Armistice Day immediately following his election to office, President Warren G. Harding stood at the tomb of the unknown soldier at Arlington and placed a wreath at its base. And with tears streaming down his face he said, "It must not be again." Two decades later it did happen again. Scarcely had the mortal remains of the unknown soldier begun to mingle with the dust of the earth before the phrase "make the world safe for democracy" had become a hollow mockery, a gibe for the cynical; and World War II had become a certainty.

The unknown soldier and thousands of his fellow-dead in this country—and the millions of fellow-dead in Europe—did they die in vain? Certainly they "all died in faith, not having received the promise." Let us travel backward over the years and we perceive that this question grows larger instead of smaller. The men who died in 1898 to stamp out a cruel autocracy in Cuba, did they die in vain? The multitudes of Union soldiers who died in the conflict of 1861-65, did they die in vain? And what about the soldiers of Washington's little army that shivered and starved at Valley Forge? What would all these have said had you unrolled the scroll of the future before them, and pointed out the wars and sufferings that were in store for future generations?

The blunt question that forces itself upon us, therefore, is this: Does idealism pay out? Or is it anything more than a rainbow of illusion? It is an old, old question, of course, but we are asking it with a new desperation these stern days.

The eleventh chapter of Hebrews is one of the grandest chapters in all literature written in defense of idealism. He unrolls the scroll of world history, particularly as it affects the Hebrews, and goes back to the very genesis of time. He begins at the beginning and points out such pioneer souls as Abel, Enoch, Noah, and Abraham. All these somehow, someway, received a "taste of higher things." Surrounded by a sodden environment, mingling with

brutish neighbors, they became profoundly dissatisfied. They made a break away, upward. And what, pray, did they get for their pains? Abel was cruelly done to death; Noah lapsed and got drunk; Enoch, most fortunate of all, was translated, and removed from this earthly scene. And Abraham, forsaking his friends and associations of Ur, turned westward seeking for the "city whose architect and builder is God." And he never found it! The long, weary years went by; his hair turned gray and then white. He camped here and there. But always he was a "pilgrim and a stranger," owning nothing of land except a small parcel, a cave, he bought as a place to inter the remains of his wife. These four "died in faith," and the world apparently went on very much as before.

Or take the parable of Israel as a whole. They leave the thralldom of Egypt with high hopes and soaring aspirations. On to Canaan is the cry; it will be a matter of a few weeks, a few months at the most. But no, it doesn't work out that way. The months go by, then the years; they face hunger and thirst and danger from the desert enemy. Finally (except for two great souls) their bones lie bleaching in the wilderness. Two men out of more than two million see something of fulfillment. The rest "all died in faith."

Or take the twelve men who heard

the clarion call of a young Carpenter from Nazareth. Rather ordinary men they were but they had that in them which responded to a challenge, an ideal. They dropped their work, their trade connections; they went "all out" for Christ Jesus. A few short glorious years of companionship with the highest. Then the awful end on Calvary. Miserable, disillusioned, sick at heart, they felt themselves to have been cruelly sold out. Judas frankly sold out while he could still get something out of it. The rest, when it was all over, went back to Galilee. John tells about it in that unforgettable final chapter of his gospel.

Let us not forget the Pilgrims who braved the inhospitable Atlantic in a sorry little ship and landed on bleak coasts, facing savage Indians, a cruel winter, a lean soil. Starvation decimated their ranks. Yet they held on grimly, fought it out, persevered. Suppose that you could have told them that one hundred and fifty years later their off-spring would have to suffer and die all over again to maintain those liberties that they so highly prized? That seventy-five years after that it would all have to be done over again; that seventy-five years after the Civil War more suffering and death would be demanded; that twenty-five years after World War I it would be demanded again!

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*Minister, First Presbyterian Church, Fremont, Nebraska.

Along with this question, there is another: What keeps this sort of thing going? That is, why are there in all ages great pioneering souls, willing to suffer and die? And our inspired writer gives the answer: "They desire a better country." It is a simple and sufficient explanation. Profoundly dissatisfied with the world as it is and with things as they are, these great souls through all time are willing to make the wager with their lives. The soldiers of Washington's wretched little army, the heroes of the Civil War, the men of 1898, the men of 1917-18, and of 1940—these verily desire a better country, a better world.

Nor must we forget that other army of courageous men and women, an army not in military uniform, who have fought just as heroically. William Lloyd Garrison who was beaten in polite Boston until his back was bloody, in his efforts to free the slaves. Jacob Riis and Jane Addams who labored that the noisome slums of America's great cities might be cleansed. Susan B. Anthony who struggled for equal rights. Wayne B. Wheeler who labored mightily that the curse of legalized alcohol might be eliminated. And words fail us as we might enumerate others, many others.

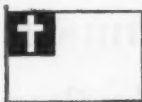
And our problem persists as we think of all these: Does it do any real good? Is it not possible, after all, and notwithstanding our lofty words, that we have been tricked? There are still dreadful slums in New York and Chicago, despite the heroic labors of Riis and Addams. And eighty years after Lincoln's Emancipation,—what of the plight of the black man? In Lowndes County, Alabama, for instance, 85% of the population is Negro, and not a single Negro vote is cast in the elections. And what would Wayne B. Wheeler say and think if he were alive again and could be told that during the past three years of the war 12,000,000 cases of whisky were shipped from the British Isles to this country, with the loss of only 200,000 cases? There may not be room for parcels to our soldiers overseas, there may not be shipping-space to arm an invasion force adequately, but there is, apparently, always room for all the liquor anyone wants! We may be trained on all vital needs, but Americans shall not be rationed in the matter of liquors,—so apparently, is the decree!

The Way Back Is Open

Amongst the multitudes of those who start out to do and dare great things, there are always those who become worldly-wise; who decide for themselves that idealism doesn't pay out; and that the "better country" is merely

(Turn to next page)

The Standard to which we must aspire



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The Heritage of Hope

(From page 29)

a mirage. In "Pilgrim's Progress" you see that. Mr. Christian, on his way from the City of Destruction to the New Jerusalem constantly meets groups of those who have turned back. Some are coming back with downcast eyes, others are laughing in a hollow way; all are convinced that they have been cheated. The inspired writer is aware of this when he writes, "And indeed they would have had opportunity to return."

Yes, there have always been those who sought the way back. Shakespeare the Great, dying at 52, turned sour and bitter. He turned back. Haydon records an arresting visit he had with young Keats,—who had written so grandly and so nobly in earlier years. Now he is lying on a couch with a hectic pallor on his cheeks, convinced he has been deceived and disgusted with it all. He turned back. Oh it is a sorry roll-call, the catalog of those who have turned back and met the amused eyes of their friends and neighbors in the village and city from which they had set out earlier. Glances and eyes and gestures that said, "I told you so!" This young man thought he was better than we are, smarter than we are; aha, he has come back at last! Truly a bitter thing to face.

But, thank God, for the immortal legion of those who never turned back, come what will. Glorious pioneers who have the star-light in their eyes and the dawn in their souls. Abraham did not come back. Many a time, resting in his tent under the oaks of Mamre he must have sighed gently and wondered why it took so long; but back to Ur of the Chaldees, never. Columbus did not turn back. A semi-mutinous crew, a tumultuous sea, the superstition of ages,—all these were against him. But he never wavered. He was hard put to it to keep going, but his determination was constant. The world simply must be round; the Atlantic must be finite; there must be land. To be sure, the world was vastly larger than Columbus thought it was; the Atlantic was immensely larger than he had been able to measure it with his crude instruments; it was a mere detail. Look, what is that,—bit of seaweed? Yonder, is that not a stick of wood carved by human hand? Whence comes that covey of birds, if land is not near? Do I hear the dull booming of the surf on a distant beach? See, it is night, black night, but there was a flicker of light in the dim distance! In the morning "Land ho," and a New World!

(Turn to page 32)

Christmas in Sight and Sound

by Frank Hobart Nelson*

This program was published in our Christmas issue of last year. It is planned to meet the shortage of man and woman power. With a good phonograph and a projector this program can be easily produced at any gathering.

Slide No. 1: Gabriel and Mary.

Record: "Come Thou Almighty King" (Victor No. 27372) Leibert at the Organ (begin after first strain. Tone down volume for background for:)

Reader: For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace! And of the increase of his government and peace, there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth and forever. The zeal of the Lord of Hosts will perform this. (pause) And ye shall call his name Jesus for he shall save his people from their sins. He will be great and shall be called the Son of the most high. The Lord will give him the throne of his forefather, David, and he shall reign over Jacob's House forever. And of his reign there shall be no end. (pause) For lo, Mary, the Holy Spirit shall come over you and the power of the most high will be called Holy, the Son of God. For with God all things are possible.

Slide No. 2: Mary and the Annunciation.

Record: "Oh Holy Night" (Decca No. 1549) Charles Paul at the Organ. (Begin after first strain. Tone down volume for background for:)

Reader (Woman):

My heart extolls the Lord,
My spirit exults in God my Savior,
For he hath looked upon the lowly
estate of his hand maid,
From this time on all ages will call me
blessed.

For the Almighty has done great things
for me and Holy is his name.

He has done mighty deeds with his arm.
He has scattered the proud in the
imagination of their hearts.

He has dethroned monarchs and exalted
the poor

He has satisfied the hungry with good
things,

The rich he has sent empty away.

He has helped his servant Israel,
Remembering his mercy

As he has promised;

To have mercy unto Abraham and his
descendants forever.

Reader (Man): And it came to pass
that in those days there went out a de-

cree from Caesar Augustus, that all the world should be taxed. So Joseph and Mary went from the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David. And Mary, being great with child, brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn.

Slide No. 3: "Arrival at the Inn."

Record: "Oh Little Town of Bethlehem" (Decca No. 1550) Charles Paul.

Reader:

No room!

No room!

The Inn is full, yea ever full.

No room have we for such as ye—

Poor folk of Galilee,—pass on! Pass on!

Nay then,
Your charity will ne'er be deny
Some corner mean,
Where she may lie unseen,
For see—
Her time is nigh!

Alack! And she so young and fair!
Place have we won none; and yet how
bid ye gone?

Stay then out there among the beasts;
Ye may find room and eke a truss to
lie upon.

Slide No. 4: "Shepherds and Angels."

Record: "Hark the Angels Sing" (Decca No. 1551) Charles Paul.

Reader: And there were in the same country shepherds abiding in the fields, keeping watch over their flock by night. And the angel of the Lord came upon them and they were sore afraid. And there was with the heavenly host the angelic choir singing, "Peace on Earth, good will to men!" . . . I bring you tidings of great joy which shall be to all people for this day in the city of David is born a Savior who is Christ the Lord. And this shall be a sign unto you. You will find the babe wrapped in swaddling clothes and lying in a manger. (pause) And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go unto Bethlehem and see this thing which is come to pass—which the Lord made known unto us." And they came with great haste and found Mary and Joseph, and the babe lying in a manger.

Slide No. 5: Manger Scene.

*Director, Bureau of Institutional Broadcasting, Pasadena, California.

Record: "Silent Night" (Decca No. 1549) Chas. Paul as background for:

Reader (Woman):

Oh, Mary, in thy clear young eyes,
What sorrow came when first he cried;
What hint of how he was to die
Disturbed thee in the calm sunrise.
What shadow of the palling sky
Did fall across the paradise?

Dreamest thou of the garden and the tree?

Know they were for the little child
Whose lips against thy warm breast
smiled?

So sweet, that body close to thee,
By men's rough hands to be defied—
So frail—yet waiting for Calvary!

(Pause to End)

Slide No. 6: The Three Kings.

Record: Adeste Fidelis (Decca No. 1550) Charles Paul as background for:

Reader (Man): Now when Jesus
was born in Bethlehem of Judea in the
days of Herod the King, behold there
came wise men from the East saying,
"Where is he that is born King of the
Jews? For we have seen his star in the
East and are come to worship him?"
(Pause).

Reader:

The Kings of the East are riding
The sunset glows dividing.

The Kings of the East are riding
A star their journey guiding.

The Kings of the East are riding
Tonight to Bethlehem.

Slide No. 7: Hofmann's or Sallman's

Head of Christ.

Continue Record.

Readers (Three Voices):

KING I—

And thou, Bethlehem of Judea,
Is no wise least among the princes of
Judah

For from out of you shall come a leader
Who shall be the shepherd of my people
Israel.

KING II—

Blessed be the Lord, the God of Israel,
For he hath visited his people and hath
brought redemption.

KING III—

And he has brought forth a mighty
Savior for us
In the house of his servant, David.

KING I—

By the lips of his holy prophets
He promised to do this—
To save us from our enemies
And from the hand of all who hate us.

KING II—

Because the heart of God is merciful,
The dayspring from on high will visit
us.

KING III—

To shine on them that sit in darkness
And in the shadow of death,
And to guide our feet into the way of
peace!

(Crescendo to End)

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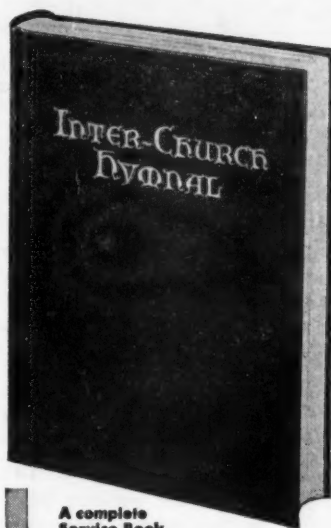
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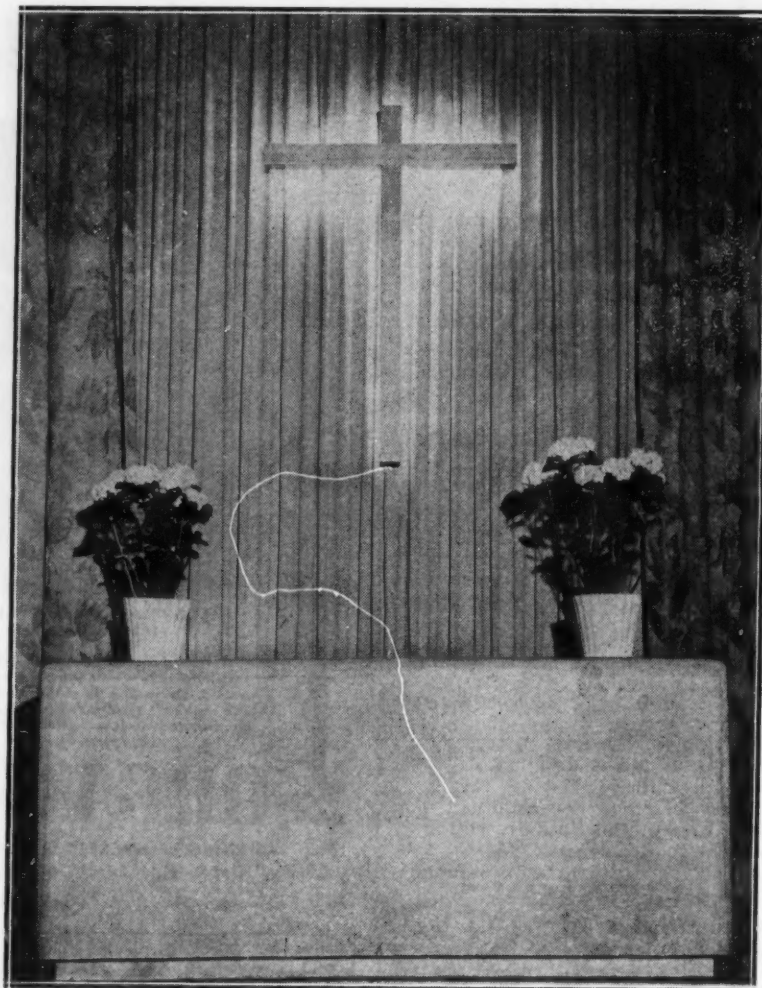
(From page 30)

And Jesus Christ—whom St. Peter with beautiful precision calls the "Pioneer of Life" (Acts 3:15, Moffatt)—did not turn back. The early enthusiasm soon evaporated; the fair-weather friends deserted him in droves. The chicane of his enemies daily increased. The horror of the cross loomed up steadily as an increasing certainty. He did not turn back. And when his life finally ebbed he cried out in the tone of a conqueror, "It is finished!"

All very good, you say; the roll-call of history is truly imposing. But isn't there something else, something additional to which we can tie? After all, the world has "turned in the lathe of time" for many weary centuries; isn't it about time that we catch sight of the sapphire walls? Glorious as is the idealism of this long line of up-looking souls—from Abel to the most recent man killed in Tunis—might it not be possible after all that they have been deceived? After all, there have been profound spirits who, looking on life, found it a mess and not a cosmos. Maybe Spengler was right, twenty years ago, when he wrote *The Decline of the West*. Maybe Henry Adams was right, forty years ago, when he wrote *The Degradation of the Democratic Idea*. Maybe Lucretius, the Roman, was right, eighteen centuries ago, when he wrote *De Derum Natura*. Maybe Fitz-Gerald was right when he has Omar say: "Ah, my beloved, fill the cup that cheers

Today of past regrets, and future fears; Tomorrow!—why, tomorrow I may be Myself with yesterday's seven thousand years."

Yes, we have all toyed with such thoughts. The inspired author of this eleventh chapter knew that there were men, always would be men, who held such secret doubts. So he has one, great, final argument. As it were, he plays his trump card. He says, in effect, if that were true, then God would not dare to look us in the face! If idealism does not pay out, if we shall never envision the spires of the holy city, then our ideals are greater than God's facts, our longings are far more than God can produce. And, as a result, God just couldn't face us. But, he cries, "God is not ashamed to be called their God" (vs. 16). God can face us, can look us in the eye. Because he knows that it will work out. As for ourselves, we merely need to readjust ourselves a bit and realize that God's plan is more difficult than we thought it was; that God uses time in larger amounts than we had supposed. That the whole matter isn't easy, and isn't simple. But it will work out, God will make good.



Altar at the National Broadcasting Company, New York City

RELIGIOUS INSPIRATION AND RADIO

To Guglielmo Marconi the Father of Radio, religion meant a great deal. It is well known—and Orrin E. Dunlap, Jr., has told us quite a bit about it in his Marconi biography, which remains the best and most complete ever written—that the senator took a strong personal interest in the affairs of his church. He was as deeply religious a man as other great scientists, such as Pasteur, Velta, Ampere and Galvani. As a matter of fact, it was due to his initiative that the Vatican built its own radio station under Marconi's personal supervision.

It is not generally known, however, that it was while visiting the celebrated sanctuary of Oropa, not far from Milan, in 1894, that the great inventor had the first intuition of the possibility of communicating between distant points without means of conducting wires.

Marconi was then just twenty years old and had been engaged in physical experiments under the guidance of Professor Vincenzo La Rosa of Biella, near Oropa. One late afternoon, while walking through the fields around the sanc-

tuary, he suddenly felt that he was the man destined to discover the means of transmitting messages through space. He said nothing about it at the moment, but in the evening, in walking from the sanctuary towards the city, he said to a friend who was with him, the poet Giuseppe de Abate:

"Up there when I was at the Chapel de Pardiso, a sudden wonderful idea struck me while I looked across the distant plain. You will see what I mean later on."

Now, at the Porta Regia of the sanctuary, a tablet has been inaugurated bearing this inscription:

"From the cloisters of the mountain of Oropa, Guglielma Marconi drew the inspiration of his great discovery—May wireless telegraphy under the auspices of Mary pacify men in Christ."

Today, we know that Marconi's discovery has indeed greatly contributed toward a better understanding and good will among men. The history of the "Pulpit of the Air" has not yet been written, but when it is it will add a striking chapter to the story of all religion.

Christmas Club Builds Endowment

THE First Baptist Church, Morris, Illinois, has found that a "Gold and Silver Christmas Club" brings dollars to the church treasury. The following letter, sent in by James E. Bell, the minister, shows how the appeal was made:

FIRST BAPTIST CHURCH

James E. Bell, Minister
Morris, Illinois

Dear Friends:

The Christmas season is close at hand, a time when we think of gifts for our friends and loved ones. We want now to take time to remind you of your annual gift to your church.

We are anxious for a good offering this year, as all money will be set aside as an emergency and sinking fund for future use as a cushion against any reverses our church may have after the close of this war. We all remember the financial troubles of all churches after the last war and we feel that with a substantial reserve fund, we can avert a similar experience at the close of this war.

Enclosed you will find a special Christmas Offering Envelope and also a small membership card which we would like to tell you about.

We are starting "The Gold and Silver Star Christmas Clubs." The membership fee for the Gold Star Club is \$10.00 and the Silver Star Club is \$5.00. All names of those subscribing to one of these clubs will be registered on the large roster in the church vestibule with a gold or silver star by their names. It is our hope that all of you as individuals, as well as class organizations will find it possible to join one of these clubs. Our goal is 150 club members. This privilege of worship would not be ours if we were in many parts of Europe. Let's take advantage of it in this country and support our churches and church leaders.

This in no way reflects on those who feel they are not able to subscribe for membership in one of these clubs, as all gifts, large or small, will be gratefully received.

To those subscribing, please place your membership card on the offering plate at once. You may hold your gift for our Christmas offering, Sunday, December 20.

Thanking you for your splendid co-operation in this past year, and wishing you a happy Christmas season, we remain,

Sincerely yours,
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A THANKSGIVING PRAYER

James W. Laurie

We thank Thee, gracious Father, for every good and perfect gift which has come from Thee: for life, a measure of strength and health, for friends and family, church and home, and this good land. Above all we thank Thee for Jesus Christ, Thy Son, our blessed Redeemer. We thank Thee for courage to live and grace to die, for strength to withstand temptation, and triumph in the evil day. Help us in whatsoever state we are, to know Thy peace and presence. Make us unfeignedly thankful, and to Thee be all the praise and the glory. Amen.

A PRAYER FOR PEACE

Howard M. Wells

Dear Lord, in the midst of the ways of the world, may we learn Thy ways of peace. Help us to a mutual understanding and live that the peoples of the world may come together as obedient children of the same Father. Thus "Thy will be done in earth, as it is in heaven." In Jesus' name. Amen.

GIVING THANKS

Condensation of Sermon

Giving thanks always for all things
Ephesians 5:20.

In Defoe's *Robinson Crusoe*, there is a passage that is full of wisdom. Robinson Crusoe is looking out on a life

that is stripped bare of many things that he has always considered essential. This is what he writes in his journal: "I sit down to my meat with thankfulness, and admire the hand of God's providence which has thus spread my table in the wilderness. I learned to look more on the bright side of my condition, and less upon the dark side, and to consider what I had rather than what I wanted. And this at times gave me such secret comforts that I cannot express them. I would like to tell them to discontented people who cannot enjoy what God has given them, because they see and covet something that he has not given them. All our discontents about what we want appeared to me to spring from the want of thankfulness for what we have."

What do we have for which we may give thanks?

1. *Forgotten Benefits.* Each of us can make his own list. Someone has included the following: matches, glass in our windows, inexpensive letter postage, telegraph, telephone.

2. *Intangible Values.* Do we thank God for sunshine, fragrant flowers, trees, ocean surf, mountains, singing birds? They are always available. How about troubles that have not come to us? How about health, escape from peril, friendships enjoyed, wise decisions taken, unexpected blessings?

3. *Our Faith in God.* Our fathers said that the chief end of man is "to

glorify God and enjoy him forever." We can rejoice in the benefits our faith in God confers: refreshment, cleansing, vision, power, guidance.

4. *Our Homes.* We have the memory of our old home, the home of our childhood and its influences; also our present home and its happiness. Are we grateful?

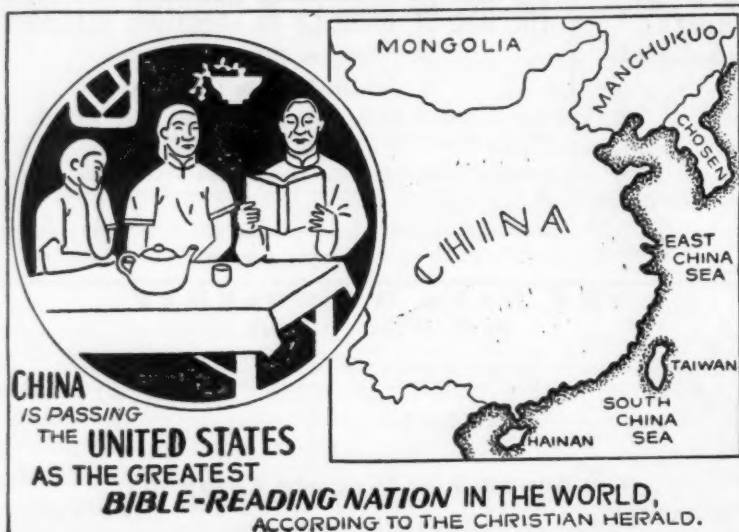
5. *Our Church.* Everytime we enter a place of worship, we can give thanks for communion with God, fellowship with other Christians and opportunities of service in a world that, in so many ways, has become brutal and ruthless.

6. *Our Nation.* Thanksgiving Day is essentially a national holiday. We know that our nation is not perfect. But we have much for which to give thanks: the encouraging degree to which our civil liberties are being preserved in war time, the absence of hate hysteria, a new and honest facing of the problem of race relations, the widespread interest in plans for a just and durable peace. We can give thanks for our national heritage, for such men as Lincoln and Washington. Their faith and courage are a constant inspiration in time of crisis.

Let us lift up our hearts and give thanks!

PREACHER AND POLITICS

A preacher has a right and a duty to be a citizen and to take part with other citizens in political and social life. He has neither the right nor the duty to turn the Christian pulpit into a lecture platform from which he has no particular training and no imperative message. The man who wants to discuss current events from a genuine liberal point of view makes a great mistake if he thinks that desire is a call to the ministry. The church may well, as one of its activities, promote discussion of current problems, but no church justifies itself simply by becoming a forum. Indeed, I should go further. I do not think that the church, at any rate the Christian church, has any particular significance for society except as it has something fundamental to say about the universe and man's relation to it. That is to say about metaphysics, or more concretely, theology. For the minister a social con-



science and some humanitarian enthusiasm are no substitutes for a living message about a God in whose love and power he has found not only his own peace but also his ground of hope for the victory of the kingdom of God and the peace of all mankind.—Norman Thomas in *The Presbyterian Tribune*.

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It is possible to be so broad that one is shallow.

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A man can be known by the enemies he makes.

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What are you choosing? The good or the best?

* * *

Without a guide we are lost.

President Eliot

I regard prayer as the transcendent act of human intelligence.

William Ewart Gladstone

Do not drift with the age. Have fixed principles and stand by them.

William Thomson Hanzsche

I will not let anyone this day destroy my personality by making me lose control of my temper.

Irwin Edman

It is not cynical but realistic to say that the first condition of serenity is not to have too great expectations.

Costen J. Harrell

An essential difference between all pagan systems of religion and the religion of the Scriptures is that in paganism man is searching for God, while in the Scriptures God is searching for man.

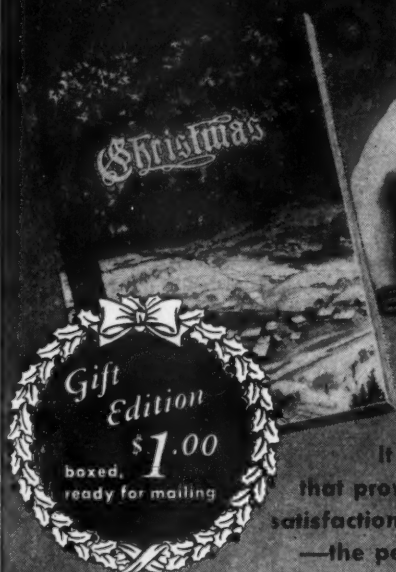
Albert Schweitzer

He comes to us as one unknown, without a name, as of old by the lakeside he came to those who knew him

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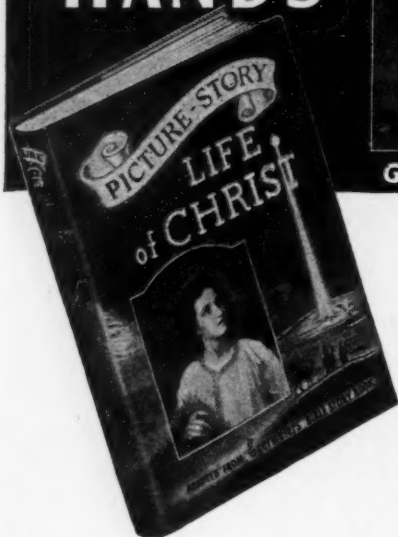
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not. He speaks to us the same word, "Follow thou me," and sets us to the task which he has to fulfil for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is.

RELIGION OF A HEALTHY MIND

Give me a healthy mind, O Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch
About that fussy thing called "I."

—On a Wall in Chester Cathedral,
England.

TAKE TIME FOR THANKSGIVING

Our American forefathers were a solid lot of people. Well did they know the value of Thanksgiving; they didn't dare proceed in any venture without first thanking God. Amid frugal surroundings, engrossed in unrelenting hard work, they took time to appreciate values. We, on the other hand, have been so blessed by the legacies that they have left us that we take them for granted. The average Christian starts his day irritably, fearfully, heavily and with complaint. The values go unnoticed. . . . The majority of us have had some religious training, most of us belong to a church and we have been taught that the essence of religion is praise and thanksgiving. Then why can't we make it work in daily life? Why can't we make the real approach to every new day in the spirit of gratitude? Austin Pardue in *Bold to Say*; Charles Scribner's Sons.

A STANDARD OF THANKFULNESS

What shall I render unto Jehovah for all his benefits toward me?—Psalm 116:12. The psalmist was conscious of having received abundant mercies from Jehovah; everything he possessed had come from God. He sensed too his obligation to express his thankfulness to God for all his benefits. And just as evidently he desired to find an adequate measure for the response he should make to his obligation. What is the standard of thankfulness to God?

By what standard shall we measure our response in thanksgiving? The average Jew of Jesus' day asked, "How much?" and the answer was, "The tithe." Zacchaeus adopted a larger standard and placed half his goods at the disposal of the poor. But when Mary broke the box of ointment for the

anointing of Jesus she was prompted not by necessity or by generosity: she was prompted by her love for Jesus! This, then, is the finest measure of thanksgiving, a thankfulness which springs from love. From *To-Day*, Issue by William C. Skeath; The Westminster Press.

CITIZENSHIP RESPONSIBILITY OF CHRISTIANS

I once heard Professor Jessop of Hull say that there are a great many good people in the world, but so many are not in a position to make their goodness count for a lot. That statement needs modification, but there is much truth in it. Christian young men and women should aspire to positions of responsibility and government in municipal, civic, and national life, so that their Christianity can count. Christianity will spread when Christian men and women take office in spheres where words are listened to, where decisions are made that touch even unwilling lives, so that legislation throughout the land provides room for the Christian graces to find expression, and guards the life of our nation from entrenched evil.

Think of a parliament where the overwhelming majority of members were out-and-out Christians, no more afraid or ashamed of owning Christ than the Rotarians are of wearing their badge. Leslie D. Weatherhead in *Personalities of the Passion*; Abingdon-Cokesbury Press.

PRAYER DISSOLVES ENMITY

Every time the name of the person against whom you are tempted to hold a resentment is presented to your mind, breath a prayer for him. Meet every invading resentment with a barrage of prayer. It was said of John Forman, a saintly missionary, that all his thoughts of his friends turned to prayer. Make the rule in your mind that, invariably, all your thoughts of your enemies, real or imaginary, are to become prayers for them. Make the mind understand that and admit no exceptions. Soon you will have no enemies, for you will have no enmity. Prayer dissolves enmity as certain bacteria dissolve filth and turn it into clear water. E. Stanley Jones in *Abundant Living*; Abingdon-Cokesbury Press.

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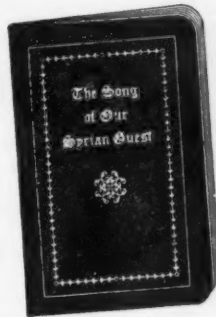


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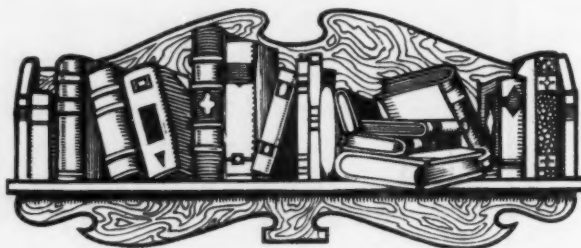
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Religion

Science, Religion and the Future by Charles E. Raven. The Macmillan Company. 125 pages. Price \$2.00.

The first four chapters of this book are about the history of the conflict between science and religion, with particular reference to the devastating results of this controversy. While the author covers ground that may be familiar to students of Christian thought, the material is presented in a readable form.

The latter half of the volume is devoted to the problem of achieving a "New Reformation" that will bring about the reconciliation of science and religion. Successive chapters deal with the intellectual, moral and religious tasks involved in this new synthesis. The author explores the implications of the philosophy of indeterminism in the new physics, gives some attention to the psychology of Freud, Adler and Jung, and evaluates the integrative philosophies of men like Bergson. There is an excellent, succinct summary of the meaning of evolution.

One wishes that the author had devoted more pages to the subject of the last chapter, "The Religious Task: Community," for this is the most rewarding of the whole book. Here one finds an excellent definition of the twofold quality of the primitive holy and some discerning propositions about the meaning of Christ.

Dr. Raven insists that we must "do our best to treat truth as one and ultimately indivisible" and that we must rediscover the unifying principles in philosophy and religion. To see life whole and to live out what we have seen are the two essential principles of his philosophy.

The author is Master of Christ's College and Regius Professor of Divinity in the University of Cambridge.

J. C. P.

Theology in Transition by Walter Marshall Horton, Harper & Brothers. 392 pages. \$2.50.

In 1931 Professor Horton wrote *A Psychological Approach to Theology* and in 1934 *Realistic Theology*. More recently he contributed to the symposium in *The Christian Century* on "How My Mind Has Changed in the Last Ten Years." This volume, now published, consists of both these books, except for three chapters in the former, and the contribution to the symposium serves as an introduction to both. The purpose of *Theology in Transition* is revealed in the title. The reader will follow the changes in the author's point of view, from a pronounced liberal position to one which recognizes with growing appreciation

the importance of such representative thinkers as Augustine and Calvin. Dr. Horton is always clear in his exposition, charitable in his outlook, particularly in his references to those who differ from him, and humble in his spirit. His wide circle of readers who have had reason to be grateful to him over the last fifteen years will welcome this omnibus volume.

F. F.

The Church

The New Order in the Church by William Adams Brown. Abingdon-Cokesbury Press. 189 pages. \$1.50.

The author is one of the beloved elder statesmen of Protestantism, known around the world as author and teacher and administrator. For more than a generation he has sat at the council tables of important conferences of the Christian Church. Out of this long and fruitful service he has given us this book. His thesis is that if organized Protestantism is to help the post-war reconstruction of the world it must reconstruct itself. A new order is needed in the church. The ecumenical movement born out of the conferences from Edinburgh in 1910 to Amsterdam in 1939 is the first step towards this new order. The planning for this should begin now for the needs will be many after the war. Meanwhile there are many defects in the thoughts and policy of the church which should be rectified without delay. Dr. Brown illustrates his main contentions with many examples and presents a most convincing case.

The book is brief in content, but it offers many wise and practical suggestions. The author writes as a frank and faithful friend of Protestant Christianity. All who realize that changes must come to the Christian Church in meeting the challenge of the world conflict and its aftermath will be grateful to him.

F. F.

China's Religious Heritage by Y. C. Yang. Abingdon-Cokesbury. 196 pages. \$1.50.

This little book represents an honest and sincere effort to evaluate and interpret the cultural and religious heritage of the Chinese alongside of Christianity. It gives a very brief survey of the teachings and essential features of Confucianism, Buddhism and Taoism, the three religions of China, and compares them with each other and with Christianity by a Chinese. This represents the first attempt of its kind in English written by a layman native of China and a Christian.

The book was so appealing to this

reviewer that he has decided to use it as a study book for a class of 100 young adults in the Bible school. China is at the strategic historical moment and bids to become before the world, being led by two of the world's tallest Christian statesmen, the outstanding Christian state of the world. "The unchanging China is becoming the all-changing China." The book affords occidental Christians a text on comparative religions, set alongside of Christianity by a native Christian. It is also a strong argument for missions without ever mentioning missionary endeavor.

The author writes in a very interesting way and the book is chock full of good usable material. I say, the best recommendation I can give the book is that I plan to use it as a text in my Bible school teaching.

I. C. E.

The Bible

From Jesus to Paul by Joseph Klausner. Translated from Hebrew by W. F. Stinespring. Macmillan Company. 623 pages. \$3.50.

The author of this volume has been since 1920 Professor at Hebrew University in Palestine. The book is a good example of Jewish-Christian cooperation in scholarship. Written by a Jew and translated by a Christian, this book demonstrates the proper spirit which should permeate our New Testament scholarship. Behind the writing of this volume we find the tragedy of war. For when the author began writing his *Jesus of Nazareth* many years ago, he also began collecting materials for this volume. During the 1929 riots in Jerusalem, Dr. Klausner's house was plundered and material for this book disappeared. He was obliged to retrace much of his work which it had taken him years to accomplish.

The book is divided into seven parts. The first part of the volume traces Judaism outside of Palestine at the time of the rise of Christianity. This is followed with three chapters describing the pagan world at the time of the rise of Christianity. The third part of his study summarizes the Hellenistic Jewish thought of the time. An analysis of the Acts of the Apostles and the Letters of Paul forms the fourth part of his book. A comparison of Jewish Christianity and Gentile Christianity brings the reader to primitive practices of our faith. The last two parts of the book form a study of the life and work of Paul.

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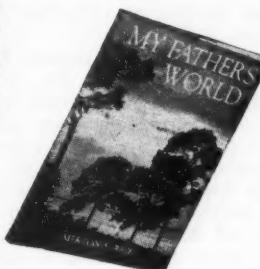
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in Palestine to a great non-Jewish world movement? and why did the Jews so forcibly reject the teaching of Paul, adhering firmly to the Jewish faith? While there are points at which some New Testament scholars would disagree, the reviewer found the volume a clear and intelligent analysis of the origins of our Christianity faith.

Like Dr. Klausner's previous book, *Jesus of Nazareth*, which appeared some time ago, this book is being regarded as one of the best studies of our faith published in our generation. It is strongly recommended to be read by ministers and Sunday school teachers who desire a clear and intelligent study of Christianity.

W. L. L.

In the Steps of Moses by Louis Golding. Jewish Publication Society of America, Philadelphia, Pennsylvania. 556 pages. \$2.50.

The reviewer began several years ago to form a Jewish bookshelf upon which the best books about this great nation might be kept. Almost all of the books on this shelf today are from the Jewish Publication Society of America. This volume from this society is surely welcomed.

The author was born in England and educated at Oxford University. After serving with the British forces during the first World War, he began writing poetry, novels and travel volumes. This book is a one volume edition of two volumes which appeared in England with the titles: *In the Steps of Moses the Lawgiver* and *In the Steps of Moses the Conqueror*. The author himself condensed the two volumes to make this one volume edition possible for American readers.

The book combines history, legend, travel and imagination. Dr. Golding seeks to trace the road Moses traveled from the day an Egyptian princess found him in the bulrushes to the day when, alone with God, he looked across the Jordan River into the land which he was not to enter. This volume is a biography of Moses, a description of the Near East today and a spiritual interpretation of a great people.

The author has utilized all the recent information which noted archaeologists have been able to give him. His thorough acquaintance with Jewish folklore and tradition has enabled him to give us a picture of Moses in a most realistic manner. The volume has two end maps, sixteen full-page illustrations and a bibliography. For pleasurable, informative reading the book can be recommended without any reservation to Jew and Christian alike.

W. L. I.

Preachers and Preaching

Seeing the Multitudes by Frederick Kellar Stamm. Harper & Brothers. 129 pages. \$1.50.

Here is a good book, although certainly not an indispensable one. It is good because it is a clear, sincere and beautifully written devotional study of the Beatitudes of Jesus. It is not indispensable because it hardly says more than many others have said. Except on the subject of war, the author is not especially vigorous. On that subject, however, he speaks with understandable passion. He thinks that the

church should go on a sit-down strike, and say, "We will not open a single church door until you stop this wicked thing." And he believes that the war would be stopped immediately, if the churches would only do that. But as to what would happen to us and to the world if we laid down arms now, he says nothing. Presumably there would be crucifixion on a world-wide scale. But surely there is a difference between crucified for the redemption of the world and having the world itself crucified for the aggrandizement of crucifiers.

T. C. J.

The Purpose and the Hour by George Arthur Clarke. Fleming H. Revell Company. \$1.50.

Thirty-six per cent of the combined narrative of the four gospels has to do with the last eight days of the life of Jesus and the Resurrection. Consequently, from the mere point of view of material to draw upon, it is natural that many sermons should be based on this period. Another reason for the wealth of homiletic material dealing with this section of the gospels is the world-shaking importance of the events of these last days. In *The Purpose and the Power* we have a book of fifteen sermons preached from texts taken from the closing chapters of Matthew, Mark, Luke and John. It is probably more interesting than it is significant to notice that of these texts five come from both Mark and John, three from Matthew, and two from Luke.

Although there are many books in this field, it is no exaggeration to describe Dr. Clark's as one of the best. These sermons are characterized by a high homiletic sense, human insight and spiritual fervor. Great literature and literature by no means great are frequently used for illustrative material. One of the marked merits of the book is the excellent balance between the devotional and the practical. The author is the pastor of the First Baptist Church, Malden, Massachusetts.

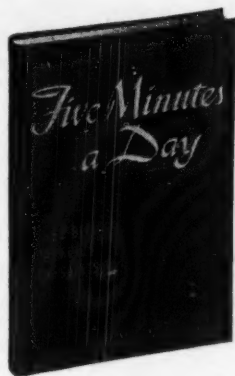
L. H. C.

Hammer and Sparks by William Franklin Anderson. Fleming H. Revell. 234 pages. \$2.50.

This is a book that shows how the Bible is the "Hammer" and our literature has been made to glow with strength and beauty as "Sparks." The author has done a great service to the church in collecting, out of his rich experience, quotations both from the Bible and literature, particularly quotable poetry. In the foreword the author says, "It is unfortunate when we think of God merely as a historic God. He is, to be sure, historic, in the manner of his revelations. But if we think of him only in that fashion, it is easy to relegate his achievements to the past. There are those who thus conceive of him and who think of his word as belonging to past ages and so outmoded for our times. The truth is, God and his word are the most potent factors in our modern, complex, workaday world."

The author is a retired bishop of the Methodist Episcopal Church and has served the church well. Roy L. Smith, editor of the *Christian Advocate*, says of the book, "There is a bristling sermon on every page."

T. B. R.



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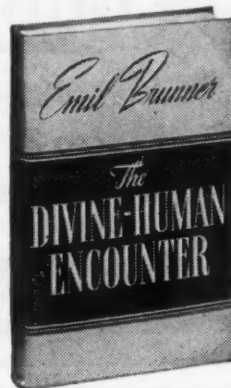
Daily devotional readings for the individual, family or group. A collection of prayers, religious poems and Biblical quotations, gathered through long years of study, and so selected that each reading, high in inspirational quality, is pertinent to any day of year and helpful in any personal problem. *Off press Nov. 8.* \$1.00

The Divine-Human Encounter

by Emil Brunner

Dr. Daniel A. Poling says: "... the greatest theologian of our generation has made his greatest declaration. He shows the havoc brought about by sheer Greek philosophy and tradition—almost he reconciles Calvin and Luther! Certainly a 'must' book for the preacher."

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October Religious
Book Club Selection

Choose Ye This Day

by Elmer G. Homrighausen

A timely statement of the responsibility of those engaged in the task of Christianizing individuals and groups. It discusses the point of contact between the Church and modern man, child evangelism, and evangelism in preaching. \$1.50

A Compend of Luther's Theology

Edited by Hugh T. Kerr, Jr.

Of import today because of its treatment of Luther's concept of the State and the modern Church-State struggle in Germany. His essential theological beliefs collected under headings for use by students of religious research. \$2.00

The Clue to Pascal

by Emile Cailliet

Pascal's intuitive understanding of human behavior plus his insight into things divine, make his beliefs of timeless application to man's problems. This book shows the deep influence of the Bible upon his life, and his conviction that hope is founded upon Jesus Christ and the historic Christian faith. *Off Press Dec. 7.* \$2.00



At Your Denominational Bookstore, or

THE WESTMINSTER PRESS - Philadelphia, Pa.

The Imperial Christ by Selsus E. Tull. Broadman Press. 196 pages. \$1.50.

This is a collection of strong sermons by the pastor of the First Baptist Church, West Helena, Arkansas. They are logical, spiritual, scriptural, appealing. Two chapters are given to Christ, The Imperial One and the Imperial Prophet. One chapter presents faith as the imperial principle of living. Six chapters are given to the heart of the evangelistic gospel including the devil, the sin question, repentance, the lost and God's great invitation. The author also presents a chapter on the perils of the last days, A Kingdom of Saints on Earth and the Final Judgment.

When one goes into eschatology we find a difference of interpretation of the Bible but the author presents his message with thoughtfulness, reverence and earnestness so that you feel you have heard a gospel message.

T. B. R.

Lamps of Liberty by William C. S. Pellowe. Dorrance & Company. 155 pages. \$1.50.

This is a small book with a large amount of real material. It is a book that is a real contribution to our thinking in these troublesome times. The messages in the book are exhilarating and satisfying. They touch on the condition of the world today in a very understandable way.

The writer of this book holds up the Christian faith as the one thing which shall not be destroyed in spite of the tendency to paganism in the world today. The writer continually gives us

new pictures of the necessity and the power of the teachings of Jesus of Nazareth.

Those seeking help in their thinking concerning the conditions of the present day will find much food in this book. Ministers reading this book will find it a real help homiletically, and laymen will find it stimulating to their thinking, too.

A. H. J.

Lamps in the Darkness by Roy Lawson Tawes. Abingdon-Cokesbury Press. 118 pages. \$1.00.

Bishop Hughes, who writes the introduction to the book, says, "The year in which this book comes from the press is a dark one, the darkest one in the world-sense that I have ever known. Yet this book is a lantern, an arc, a beacon. And I am sure that people will grope and grope and stumble and stumble, until they find the light that is presented in these pages."

The book contains ten sermons showing the light that God is, that Jesus Christ becomes, that the Holy Spirit imparts, that the Bible will ever be, that the church shall ever reveal, that the Christian is to become. He shows that this light is worth living, imparting, is indestructible and shall be fulfilled in heaven.

The author, a Methodist minister, has written a good book that will be helpful to leaders in the church today.

T. B. R.

A. T. Robertson by Everett Gill. The Macmillan Company. 250 pages. \$2.50.

This is a very inspiring and intimate

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by D. R. Sharpe

Introduction by
Harry Emerson Fosdick

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biographical study of a dynamic man of God. Having access to the two Mss. that were written by Dr. Robertson in long hand, the author has done the laborious task and rendered the church at large a great service in the presentation of this book.

Naturally a story of the life of Dr. Robertson is of interest to ministers and church leaders among all denominations. No man can serve as he did for forty-six years being professor in the Southern Baptist Theological Seminary and be the author of forty-five books without being of service to ministers everywhere.

The author has therefore gone into the records that are left and has produced a wonderful book showing this inspiring, indefatigable spiritual leader as he was. The book is divided into two parts—Backgrounds and Fulfillment. He shows his ancestry, schooling and training for his life work, his service as a teacher, preacher, author, world leader with some of his successes and failures, his fears and his assurance.

The author has also received from a large number of ministers who were students under Dr. Robertson and had him preach in their churches and conference centers, impressions and sayings, highlights in his ministry that add materially to the enjoyment of the book. As Macauley said of Dr. Johnson, here is a comprehensive portrait of both a great and good man, so we speak of this book. The author had a big project and he presents it well.

T. B. R.

A Preacher Looks at War by Daniel A. Poling. The Macmillan Company. 101 pages. \$1.25.

This book is divided into two sections. The first is a discourse on the war question, and the problems arising because of it. Although Dr. Poling does not sanction the evils of armed conflict, he is not in accord with the pacifism which was preached from American and other pulpits, following the first World War. He is sympathetic with the conscientious objector, but is careful to note that "We are all in it" and in some manner are cooperating in the war effort. The implication is clear that we do not want war, but as Christians we are to maintain the freedom of others. Section two is a series of articles by the author, which appeared in the *Christian Herald*, of which he is editor-in-chief, related to the subject. The appendix contains valuable information in the form of letters, and official statements and declarations of various groups, looking forward to the

establishing of peace, and related to the subject, and referred to in the first section. Dr. Poling's views will meet with the approval of the majority, and will merit a careful study by all.

M. R. K.

The Minister's Wife

The Shepherdess by Arthur Wentworth Hewitt. Willett, Clark & Company. 200 pages. \$1.75.

To review a book by Hewitt is always a joy. As said a classmate at the termination of a course in Goethe, once upon a time: "I could not have done any better." And being "mere man," the reviewer had two brilliant and sane women read it, one a successful shepherdess, the other a successful business woman. Well, we are unanimous in it: Get the book, read it, follow Hewitt's counsel; nor only the shepherdess'.

Amazingly enough, Hewitt proves this is the first book ever written in the field of the great profession of the pastor's wife.

Of primary merit is his treatment of sex relations: the basis of successful marital relations, and so the basis of successful shepherding, for pastoreess and pastor. Also, the first time seen in print! My collaborating shepherdess first laid away the book, at this point, as "shocking." But her notes continue: "Upon further reflection I was forced to admit that his opinions are quite right."

The author has religion. He makes religion, with love as the attitude of positive good will, the enduring basis of the relation of the shepherdess to her shepherd, her family, her parish. Otherwise she will fail, and the shepherd will fail. My shepherdess collaborator sums it up thus: "A woman cannot be, heart in heart, the wife of a pastor without showing the same enthusiasm which inspires his service, until, just as he is a shepherd, she will glory to be—a shepherdess. Otherwise she is a shepherdess through courtesy only . . . in a labor of love, in eager, joyful leadership."

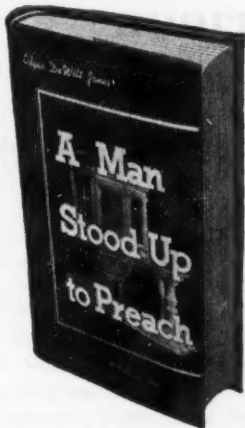
J. F. C. G.

Christian Education

Christ and Christian Education by William Clayton Bower. Abingdon-Cokesbury Press. 128 pages. \$1.00.

When William Clayton Bower speaks on the subject of religious education there is reason to listen. For his entire career has been devoted to the study and teaching of Christian education. Here he has set forth a "clear and comprehensive interpretation of what modern Christian education seeks to accomplish" leads one to anticipate great things.

His book is by no means disappointing. For though small in the number of pages, it is, like all of Professor Bower's books, "packed with meaning." The chapters of the book were originally delivered as lectures on the Harriet Drake Kirkham-Hay Memorial Lectureship of the College of the Bible of Drake University, in February, 1942, before the Interdenominational Convocation of Iowa ministers. They were later delivered as lectures at the Pastor's Institute at the University of Chicago, in August, 1942. They retain



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This is the eighth volume of sermons by Dr. Jones, minister of Central Woodward Church (Disciples), Detroit. With Dr. Rice he shares honors in the affections of the people of Detroit where his column in the *Detroit News* has a wide following. Edgar DeWitt Jones is certain to stand high in any list of the great preachers of America.

"The Light on the Lord's Face" is the second title and the radiant theme of the sixteen sermons in the book. The closing chapter is the author's famous address on "The American Dream" which has been tremendously popular. Any one of these sermons is worth the price of the book! **\$2.00**

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Commander John Farrow's

"Pageant of the Popes"

(A review by John S. Kennedy
reprinted from the

Hartford CATHOLIC TRANSCRIPT.)

The story opens with the first Pentecost Sunday. The continuity is excellent, the writing lively and in places even distinguished. One's interest never falters: it is something like a Readers' Digest of the great standard historians.

We follow Peter to Rome when the "unarmed fisherman" boldly invaded that "very fountain-head of temporal might and power to preach a strange new doctrine of universal brotherhood." It was a thing of prime significance in the history of mankind and would have repercussions on all continents and in all ages long after the glory of Rome had become an impotent memory.

Mr. Farrow has been frank. The unsavory episodes he presents plainly, neither slurring over them nor exploiting them. The weak popes and the foolish popes and the few knavish popes get no whitewashing. The rest are just as objectively viewed. The great popes get proper credit, and the reasons for their greatness are succinctly given.

PAGEANT OF THE POPES will help to correct many mistaken impressions. As for Galileo, he believed in the heliocentric planetary theory which had been advanced by the Polish priest Copernicus. He was summoned before the Inquisition to explain his theory. The court of theologians required him to promise he would not continue his noisy invocation of scriptural allusions to support his as yet unproved beliefs. He broke his promise and was punished by detention for twenty-two days in the relatively comfortable buildings of the Holy Office. The next pope "gave the distinguished scientist a pension while he lived and his blessing when he died."

Few people know the contributions the popes have made to the progress of science and art and education and to peace; that they have come to the aid of persecuted Jews (Clement VI in the 14th century placed the Jews under his special protection); that they have intervened in behalf of harassed Protestants (Innocent XI, in the 17th century pleaded for the abatement of the harsh treatment given the Huguenots by Louis XVI); that they have defended the poor, early discerning the injustice of usury and frequently roundly condemning as immoral this evil which has in our time distorted and ruined the economy of the world (Leo IV pronounced usury anathema as far back as the 9th century; Innocent XI denounced it in the 17th century, as did Benedict XIV in the 18th).

As the story develops it becomes evident that the temporal power was the source of many of the troubles of the papacy, and that it accounts for almost all the historical developments which are unworthy of that institution. That the Holy Father should be independent of temporal sovereigns is an excellent thing; that he should be one of them, with an army and a place in power politics, is questionable in the light of events. The present solution appears to be ideal.

PAGEANT OF THE POPES, by John Farrow.
Price \$3.50.

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much of the informality evident in both these presentations.

This book is divided into four parts, the first dealing with "Christian Education After Nineteen Centuries"; the second with "A Functional Concept of Christian Education"; the third with "The Bible and Christian Education"; the fourth with "Religious Education and Public Education."

All of these subjects are handled with Professor Bower's usual thoroughness although to my mind the most worthwhile of the sections is the one dealing with "The Bible in Christian Education." Those who are familiar with the author's *The Living Bible* will remember that in that volume his contention was that if one is to understand the Bible he must remember that "the literature of the Bible was at the point of its origin the Living Word because it was functionally related to the experience of the ancient Hebrew and Christian communities." Rightly understood through the right type of religious education the Bible can be made to remain "for us the most precious legacy of our Christian heritage."

This book should appeal especially to three groups: ministers who are responsible for effectively carrying out the church's educational program; laymen who do the teaching in our church schools; and public school authorities and teachers who are concerned with making the resources of religion available in the total education of the children and youth of the nation.

I. G. G.

Life and Worship by Erma Paul Ferrari. The Standard Publishing Company. 96 pages. \$1.25.

Out of a wide experience with young people, Mrs. Ferrari brings to us a series of thirty worship services, including worship talks for young people. The talks, which are the major, are pointed and written in a style especially interesting to youth. They are intended to bring Bible truth into everyday experience. The services are well arranged, and the book will be especially helpful to Sunday school leaders. Mrs. Ferrari's experience as a member of the editorial staff of the Boston office of Ginn & Company, Young People's Director of Washington Baptist Church and instructor at Northfield Conference, qualify her to write intelligently on the subject.

M. R. K.

Stars and Sand: Jewish Notes by Non-Jewish Notables. Selected and edited by Joseph L. Baron. xvii 555 pages. The Jewish Publication Society of America. Price \$2.50.

This is a valuable anthology of pro-Jewish expression by non-Jews. The purpose of this volume, as stated by the compiler, is "to help strengthen the morale of the Jew and deepen the appreciation of the non-Jew at a time when mutual understanding and friendship between peoples are needed so urgently." The book contains over four hundred brief excerpts from the works of Gentile writers that express in varying degrees attitudes such as

(Turn to page 45)

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Biographical Sermon for November

Dan Crawford, The White Man Who Thought Black

by Thomas A. Warner

I am made all things to all men.—
I Corinthians 9:22.

DAN CRAWFORD was born at Greenock in Scotland about 1869. He was an active, fun-loving inquisitive boy, eager for knowledge. He learned Greek and long passages from Macaulay at an early age. In his young manhood he studied law for three years.

When Crawford was a young man he came under the influence of Henry Drummond. As he put it, "the light of Drummond had begun to lighten the land." Crawford had been brought up in the Presbyterian church which to him was not particularly inspiring. The broader, simpler, more vital message of Drummond appealed to him.

With other young men Crawford formed what was known as the West End Christian Union. It consisted of a group which had caught Drummond's idea of service. They hired theatres and sought to instill into the placid religious life of Scotland a new spirit.

In 1889 a pulmonary trouble unfitted him for life in Great Britain. Just then a Christian layman was planning to take a small party to Africa, and Crawford was invited. They sailed in 1889.

On reaching Africa the party turned toward the interior. Twenty months after leaving London they reached Bunkeya, a mushroom city in the heart of the continent.

For a while Crawford was the only white man in the city. He made himself like unto the natives, yet at the same time he began to tell the gospel story. Hostility to the slave traffic was growing in the outside world, and in 1891 the government of the Congo State dispatched an expedition to the city. The outcome was the breaking up of the community over which Mushidi had lorded it so long.

Crawford looked upon the breaking up of this slave center as a part of God's providence for him. At that time he transferred his work a hundred miles eastward in the vicinity of Lake Mweru, and from there he built up a chain of mission stations.

Crawford saw the need of reconstructing the physical basis of life, and the six miles of house frontage where

only hovels had been, and the sixty miles of good roads, where there was only a trail through the tall grass, show how some of this time was spent. With manual labor went literary work also. He gave the people the New Testament, the Psalms and *Pilgrim's Progress* in their own tongue.

In 1912 Crawford returned to civilization. He was pleased with the reception given him by his former townsmen, but the thing that affected him most was the meeting with his mother, who had a light burning for him as he climbed the hill. He laid his head in her lap and wept as he had done in childhood.

From Great Britain Crawford came to America. After he had crossed the continent he returned to Africa, there to think black, as he put it, to the end of his life, and to bury himself in Africa.

Crawford tried to see everything from the native's point of view. From the moment he reached African soil he was confident that for him the right approach to the African conscience was through becoming as thoroughly identical with Africa as it was possible so to do. His theory meant the abandonment for Christ's sake of the European point of view and European characteristics.

Crawford had an unwavering faith in God. Before he left Great Britain he came into contact with the famous Muller Movement. Probably if he had made a statement of his faith, he would have said that the Muller doctrine of dependence on God rather than on man had been his guiding star all through his African life. That is why he went out without the backing of any society, and depended on what might come in providential ways, rather than in actual solicitation.

Crawford died May 29, 1926. His slogan for 1926 was, "Hats off to the past, coats off to the future." A good slogan for all of us.

In his first letter to the Corinthians Paul said that he was made all things to all men, that he might by all means win some. That was Crawford's method. In proportion as we are able to put ourselves in the other fellow's place will be our success in Christian work.

Book Reviews

(From page 43)

tolerance, sympathy, appreciation or admiration with reference to the Jewish race. These quotations are presented under fifteen topics which mark the chapters of the book, and which are grouped under three major headings: Jewish character, Jewish martyrdom, and Jewish reconstruction. Some of the chapter headings are: A Noble People, The Quality of Mercy, The Gospel of Hatred, The Plea for Toleration, In the New Worlds, The Voice of the Nations.

The authors quoted range from Augustine, Abelard, and Pascal to Martin Niemoller, Wendell Wilkie, and John Haynes Holmes. A number of the quotations express little more than the spirit of condescension; others reveal fine understanding and insight. Many are of high merit and are worth quoting in sermons. This is an excellent anthology for any minister's library and a worthy commentary on Genesis 22:17. A discerning preface by the compiler and eighteen full-page illustrations are worthy of note.

Dr. Joseph Baron, the editor and compiler, is the rabbi of Congregation Emanu-El B'ne Jeshurun in Milwaukee and the author of a number of books.

J. C. P.

Various Topics

God's Living Truths by L. M. Zimmerman. United Lutheran Board of Publication. 58 pages. 50c.

This is a delightful little pocket volume of helpful meditations. Dr. Zimmerman has given us many thoughtful books. The book is pocket size and each meditation occupies one page. To add to the beauty of the page two colors of ink are used, the caption of each page appearing in red. The meditations come from a long experience and an intimate knowledge of the ways of God and the problems of man.

The eighty-four-year-old author concludes with a study of the text "The Lord bless thee and keep thee." It is a fitting benediction to a splendid little volume.

W. H. L.

The Days We Observe by William H. Leach. Goodenough & Woglom Company. Art covers. 65c.

During the past generation there has arisen the practice of observing in church services many special days which were not recognized in the church calendar. In this little book Dr. Leach traces the origin of these days and shows how they may be used effectively in the local church.

While at first we thought the book was directed at the non-liturgical churches we now see that its usefulness may be as well in the liturgical churches which are seeking to adjust the program to modern practices.

The publishers have done a splendid job with paper, art and ink. It will make an attractive gift book.

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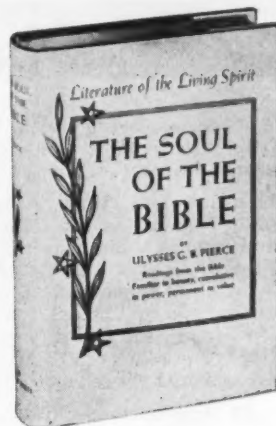
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The Babe of Bethlehem

A Sermon for Children

by G. B. F. Hallock*

A little child shall lead them.—
Isaiah 11:6.

YOUNG friends, I have a question to propose to you this morning.

It is this: What is the most wonderful thing in the world? It is not an automobile, or an airplane, or any ingenious machine. The most wonderful thing is a baby. A baby is far more wonderful than any invention or piece of machinery, and I will tell you why. It is because a baby is alive, and has a mind and soul and most wonderful possibilities of growth and education and power of influence.

Before we speak of the Babe of Bethlehem, let me tell you a story I know of a little English baby and its influence. A man of forty-two years of age had spent eighteen years in prison. He would never work, but was a professional burglar. Some one got hold of him and brought him to what they call over there a Labor Home. He was put on to clean the pots and pans and scrub the floors, but he wouldn't do either. He was noticed to look frequently at the corner of the kitchen where a baby lay in a crib. The man asked if he might hold the baby. It was placed in his hands. He stuck to it until it was time to put the little one to bed at night. Next morning he asked for the baby again. They said, "No, not until you have cleaned the pots and scrubbed the floor." Would you believe it? The poor fellow cleaned them as they had hardly been done before. Then he got the baby. The burglar got hold of the baby, and the baby got hold of the burglar. Ere long he was brought to the foot of the Cross and the love of God all through the appeal of a little child. "A little child shall lead them."

But this is Christmas time and we are thinking of the most wonderful Baby ever on earth. Born in a manger, yet angels came to celebrate. A brilliant star brought Wise Men from a distance. This was the most wonderful Baby because he came to tell us more about God than any one else ever told us before or since.

It is indeed wonderful what that Baby's coming has done for the world. Fra Angelico, the saint of artists, in painting the nativity introduced the beautiful suggestion that the advent of the little child Jesus brought spring-time into the world. This same thought is copied by Sir Edward Berne-Jones,

*Associate minister of Brick Presbyterian Church, Rochester, New York.

the English artist, in his well-known picture "The Star of Bethlehem." It is a winter scene. Mary sits pale and fragile with the Divine Babe upon her knee. The earth is frost-bound. The trees are bare, and everything is chill and desolate. But round about where Jesus lies spring has broken out. Flowers are pushing their way through the frozen soil, and there is the happy laughter of new and joyous life.

Love would die out in the world were it not for the baby—the Babe of Bethlehem. "O come, let us adore him! O come, let us adore him! Christ the Lord!"

"TO REPLACE IS TO CONQUER"

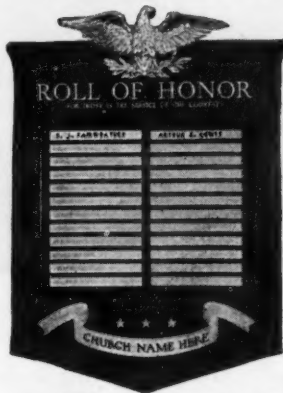
How to cultivate the garden of the soul as to preclude weeds? Ask the horticulturist. He says the way to preclude weeds is to cultivate flowers; at least, to grow grasses. There are said to be but four weeds which cannot be "run out" in this way—milkweed, live-forever, Canada thistle, and toad flax. To exterminate these requires a major operation. Napoleon's favorite aphorism was, "To replace is to conquer." Weeds can be run out of the soul by replacing them with their opposites: selfishness, for instance, by a lively interest in others; by doing some good things for others; by putting one's self second in respect of others. The same in respect of sensitiveness. The same in respect of miserliness, which can be crowded out by intentional generosity. The same in respect of jealousy and envy—really dogs in the manger, or dogs in the heart—which can be driven out by words of admiration for those of whom jealous, and words of praise for those envied. "To replace is to conquer." Alfred H. C. Morse in *A Handful of Nuggets*; Fleming H. Revell Company.

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Come and go shopping with me!
Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed peace, unrationed power,
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22	23	24	25	26	27	28

ATTRACTIVE CHURCH CALENDAR

Mrs. Lewis L. McKibben whose husband is the pastor of the Presbyterian Church, Mount Vernon, Iowa, is a clever designer of announcement calendars which are used in the church. Starting with a large card board 22x28 inches she first designs a suitable seasonal background. Then a calendar for the month is held in place slits in the card board. The announcements for the month are written in under the dates.

WE ARE UNWORTHY

A friend of mine went to a teacher in a religious seminary and told him that he had considered entering the seminary and training to be a minister but that he felt that he was unworthy to become a representative of Jesus Christ. He rather expected to be rallied. But to his secret dismay, the teacher agreed with him about his unworthiness and quietly suggested that if he ever felt otherwise, then he might seriously doubt his place in the church either as minister or parishioner. Douglas V. Steere in *Prayer and Worship*; Association Press.



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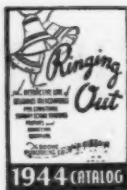
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PROTESTANTISM IN PHILIPPINES UNIFIED

Washington, D. C.—The Domei Japanese agency has broadcast announcements in English that the Federation of Evangelical Churches of the Philippines has approved a constitution under which all Protestant elements of the Islands will be unified, according to Foreign Broadcast Intelligence Service monitors here.

Another announcement beamed to America said that Protestant and Catholic clergy in the Philippines are co-operating in the food production campaign for economic self-sufficiency.

On its home service programs, however, the Japanese radio made no mention of the alleged cooperation, but broadcast instead a statement by General Hasaharu Homma, formerly commander-in-chief in the Philippines, in which he referred to Christianity as one of the "obstructions" to the attainment of a complete and harmonious co-prosperity sphere.

SALVATION ARMY LEADER SEES TOLERANCE GROWING

Ottumwa, Iowa.—Despite war tensions and the backwash of European ideologies, racial tolerance is growing in the United States, Lt. Commissioner John J. Allan said here in connection with his tour of Salvation Army posts under his supervision in Iowa.

This growth is so great, the commissioner declared, that he is convinced the Ku Klux Klan could not be revived after this war as it was following the last one.

Commissioner Allan, one of the five highest-ranking Salvation Army officers in the United States and territorial leader of the army in 13 mid-western states, drew his opinion from contact with the lower income groups among whom social tensions often make their first appearance.

While some people are much more sensitive to indications of racial animosities today, and while there have been assertions of an authoritative nature pointing to alleged increases in racial prejudices, the actual trend is the other way, according to Commissioner Allan.

"There is an underlying feeling of tolerance among the youth of the country," the Salvation Army leader declared. "Heads of educational institutions, many of them veterans of the last war and some of them chaplains in that war, have expressed the philosophy of tolerance. That has spread down through the professorship and has reached the youth of the country."

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ASSAILS CUSTOM OF SCATTERING ASHES

London (by cable)—A report on cremation, which included a recommendation to permit the scattering of ashes, was the subject of heated debate in the Lower House of the Convocation of Canterbury.

The recommendation was opposed by one delegate as encouraging an "unfortunate tendency to sentimentalize death." Another complaint from the floor cited the case of a man who has expressed a desire to have his ashes scattered over his potato patch.

It was finally decided to delete all reference to scattering from the report. As approved, it sanctioned the following three procedures in regard to cremation: (1) church burial service followed by cremation, (2) cremation followed by full church burial service, with the casket containing ashes to be treated in the same manner as a coffin, and (3) service at crematorium followed by the disposal of ashes.

CHURCH GAMES PLAYED FOR STAKES DECLARED ILLEGAL

Gary, Indiana—Any game in which prizes or money are at stake is illegal in Indiana—whether it be played in church, private homes, or in gambling "joints"—according to Prosecutor Charles W. Gannon.

"The gambling laws make no exception of anyone," Gannon declared here, "and I am enforcing the laws without fear or favor, whether they affect charitable, religious, or commercial enterprises."

Church groups in a number of Indiana cities have long made a practice of sponsoring benefit bingo games for fund-raising purposes.

CHURCH AS WEAPON AGAINST WAR

Oklahoma City, Oklahoma—Eventual merger of all Christian denominations into a united church is foreseen as the strongest weapon against war by Dr. Robert M. Hopkins, president of the United Christian Missionary Society of the Disciples of Christ Church.

"Churches are not fighting this war, but they must win the peace that follows in order to prevent further wars. It is definitely the church's responsibility to build this new world mind and it can best be accomplished by a united church," said Dr. Hopkins at the state convention of the Disciples here.

A resolution deploring the liquor traffic and projecting an educational campaign to acquaint citizens with its problems was adopted by the body.

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George H. Newton—Manager

MEN AND MISSIONS SUNDAY
General Dwight H. Eisenhower is one of the active supporters of the 13th annual Men and Missions Sunday to be observed November 14 under the sponsorship of the Laymen's Missionary Movement.

There will be a wider participation in this year's program than ever before. In addition to the observance of the day in 50,000 churches in the United States and Canada, the day will be recognized around the world by the armed forces of the United States and Canada and by a great many Christian churches in foreign lands.

All pastors and chaplains of some communions and denominations and those in over 3000 cities, where the movement is represented by resident chairmen, will be furnished with copies of a speaker's manual outlining various ways in which the day may be observed.

General Eisenhower has contributed one of the articles for this manual of factual material prepared by the Laymen's Missionary Movement for use in connection with this year's observance.

The general theme and title of the manual—Men of Christ's Mission—is most appropriate for the day in the opinion of leading churchmen and laymen alike.

Men and Missions Sunday was originated in 1931 on the 25th anniversary of the founding of the Laymen's Missionary Movement during the depths of the world depression as a Christian program offering one of the most promising approaches to the building of a better world. Today the nations of the world are plunged into a total, global war and the need for Christian thinking and action is more acute than ever before.

Prof. Arthur H. Compton, renowned physicist; Harry A. Wheeler, first president of the Chamber of Commerce of the United States; Mr. Charles P. Taft and other eminent laymen scattered across the continent have been active in promoting the interest of their fellow laymen in Christian world missions. They are members of the national board of the Laymen's Missionary Movement.

AN OFFERING HYMN

Written to the tune usually used in the singing of the doxology the verse which follows makes a splendid one for the dedication of the offering. The author is Jesse Pindell Peirce, minister of the First Congregational Church, Oshkosh, Wisconsin.

We thank Thee, Lord, for gifts divine
Given to us—yet ever Thine.
That we may learn our means to share,
Lord, this Thy will—and this our
prayer. Amen.

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Toward Better Speech

A Free Forum for the Discussion of Slips of Speech or Manner

From a professor's list of the most frequently spoken words, errors in student preaching among the second twenty-five:

ON is *ON*—short "o"; not awn.

WAS is *WOZ*—short "o"; not wuz.

WITH is *WITH*—the *th* as in them, not as in thin.

WHICH is *HWICH*, not wich or whuch.

Georgia: "Why should comma and period always come inside quotation marks? (As indicated in this column.) That is not the English custom which is simple enough and logical." Comment: True, but it is the custom on this side, like driving to the right. It is the practice of leading newspapers and publishers. Reference: *Church Management*. Observe in these pages a sentence ending with a partial quotation. It is very simple to remember always to keep the comma and period inside quotation marks; other marks of punctuation are governed by the quotation.

Accents and vowel qualities to watch:

i(r)-REV-o-ca-ble, not i-re-VOK-able.

di-RECT, not DIE-rect.

Babel is BAY-b'l, not babble.

Shechem is SHEE-kem, not SHEK-em.

From "The Minister as Prophet" by Charles E. Jefferson:

"The best English spoken anywhere ought to be heard in the Christian pulpit. Many ministers are inexcusably careless on this point. There are men who go on mispronouncing familiar words for years, and it seems as though the mispronounced words are the very words which most frequently occur. There are in almost every congregation cultured people to whose ears a mispronunciation is a blow, and a person of taste cannot be struck again and again on the same nerve without the nerve crying out in pain. Use the dictionary and use it often. Keep it beside your Bible. . . ."

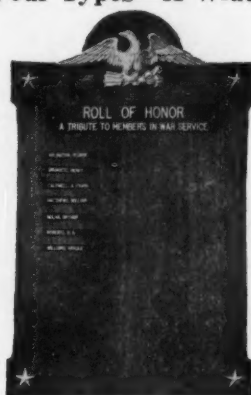
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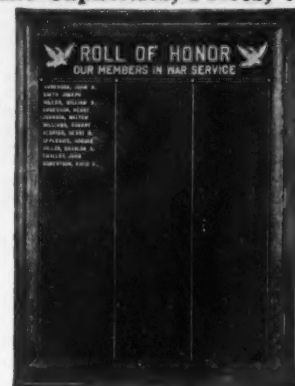
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The Progression of Worship

HOBART F. GOEWEY, Ph.D., minister of Harvard Epworth Methodist Church, Cambridge, Massachusetts, with which the Wesley Foundation at Harvard University is related, explains the four-fold division of the worship service on his church calendar as follows:

We use a very simple pattern or order, covering four progressive moods—Adoration, Confession, Affirmation and Dedication. There are always two cardinal rhythms in all true worship, one in the Ascending and the other the Descending. In the Ascending rhythm the worshipper is primarily active. He aspires, he is seeking. In the Descending rhythm the worshipper is primarily passive. He receives. God is giving.

So in our four-fold pattern man adores, God reveals; man confesses, God pardons; man affirms, God illumines; man dedicates, God endows. There can be no real worship without the consciousness of God. It is he who brings worship to fruition in the fruits of the Spirit—love, joy, peace, long suffering, kindness, goodness, faithfulness, gentleness, self-control.

Worship in its supreme consummation creates the community of love. Thus the goal of worship synchronized with the very goal and purpose of the universe, that of a beloved community.*

The four topics mentioned by Dr. Goewey in the above exposition are printed in the order of service, dividing the items into the following sections:

I. Adoration of God

Under this Dr. Goewey includes the organ meditation, a hymn, a responsive call to worship shared in by the minister and the congregation.

II. Confession of Sin

Here appears a general collect, the sacrament of silence, words of assurance and the Lord's prayer.

III. Affirmation of Faith

Listed here are the Scripture lesson, an organ response, a solo, and a prayer of communion, with organ response.

IV. Dedication of Life

In this final portion of the service is the offertory and a dedication of the

offering, a hymn, the sermon, a hymn, the benediction with response, and the postlude.

Located adjacent to the Harvard yard the church has been visited this past summer by thousands of students and service men and women and their families from virtually every state and many foreign countries. Attendants at the morning service are invited to remain for a brief period of acquaintance following the worship in a room at the rear of the sanctuary where light refreshments are served in an unhurried atmosphere of friendliness.

The Wesley Foundation holds open house in the afternoon and evening with fellowship, music and informal activities. A light supper which goes under the unique name of "Dine-a-Mite" is served at 6 at cost, followed by a youth meeting at 7. The church is on the green where Washington took command of the Revolutionary troops and where long stood the Washington elm.

SOMETHING TO LIVE FOR

Some years ago a big moral problem was before the New York state legislature. When the opposition learned that the leader of this crusade was undergoing a severe operation in the hospital, they at once called up the bill for a vote. Hearing of this, the man demanded that he be carried into the hall on a stretcher. The vote was taken and the moral side won. He risked his life for that vote. Brave men have dared mobs, have looked into the eyes of death, have lightly tossed away a career, have invested a fortune, have endured scorn—all for a challenging cause which they thought to be right. Men do go ahead when they know that they are right. "Rightness," "oughtness," "duty"—these are powerful motivations. And what joy like the doing of a difficult duty! From *The Twentieth Century Quarterly*; article by John R. Ewers; The Christian Century Press.

*This interpretation is adapted from the calendar of the Copley Methodist Church, Boston, Massachusetts, Fred Winslow Adams, minister.

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ASK END OF SEPARATE NEGRO PRESBYTERIAN SYNOD

Burlington, North Carolina.—A proposal that Negro churches be admitted to membership in the presbyteries of the Southern Presbyterian Church is being considered by a special committee of the Orange Presbytery.

At the annual meeting of the Presbytery here it was proposed that an overture be submitted to the General Assembly of the Southern Presbyterian Church asking that the separate Negro churches be permitted to hold membership in the respective presbyteries of the white organization.

The matter was referred to a special committee of five, however, after those attending the meeting were cautioned against taking any action before determining if the Negro Presbyterians prefer to retain their present separate status.

CLERGYWOMAN ACCEPTS PASTORAL CHARGE

Toronto, Ontario.—The Rev. Lydia Gruchy, first woman to be ordained a minister of the United Church of Canada, has resigned her post as executive secretary of the Church's Committee on the Deaconess Order and Women Workers to accept a full-time pastoral charge in the Province of Saskatchewan.



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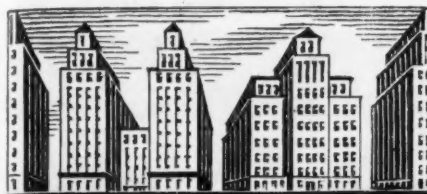
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THE TEST OF THE CHURCH

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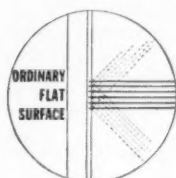
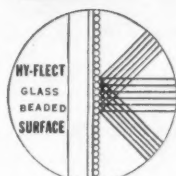
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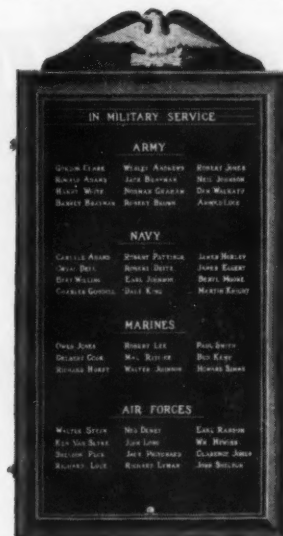
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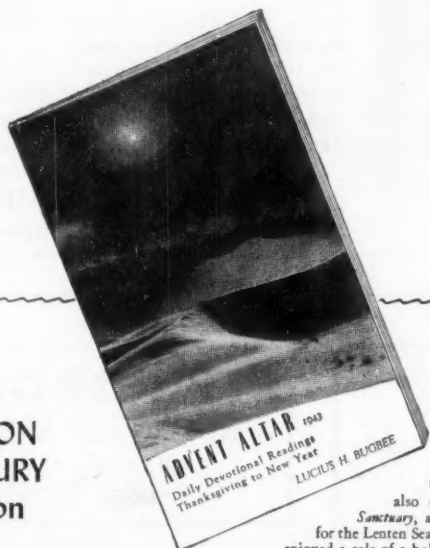
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Editorials

(From page 7)

English Clergy Find Parsonages Burdensome

IN a number of letters which have appeared in the daily *Telegraph* (London and Manchester) there have been vigorous protests against the burden of large parsonages which are included in the livings of the clergymen. One writer says that there are in England 2,252 over-large parsonages and that the average income of the incumbents is £409, 6s, 8d. Says the writer: "Large numbers of these ecclesiastical white elephants are mansions of immense size and of immense age, built in the days when £400 represented £1,440 in 1943 money and 10s of labor would do what £3, 10s. would do today.

By a large house these writers really mean large houses with twelve or more bedrooms and other rooms to meet that size. Many times stables and wine cellars are included though both are empty. The expense of keeping up the house and grounds falls upon the parson, not on the parish. A few repairs on a large house make a big dent in his income. Then there are taxes, and taxes are high in these days.

One writer who enjoys a "fat" living has a total income of £758, 11s, 10d. By the time the necessary taxes and deductions are made he has left £431. Out of this will come the payment for help in the home and on the grounds, upkeep of the physical property, education of his children and savings for old age.

One single clergyman gives his experience. He has a large parsonage but would be satisfied to close most of them and live in two rooms. The kitchen range in the parsonage was installed sixty years ago and is not usable today. He has an income of £328. Taxes total £136. Income tax is paid on the supposed value of the entire house. Would the authorities agree to let him pay on but the two rooms he needs his problem would be simplified. But the state is not so agreeable.

Some of the writers point out that while the clergy are handicapped with big parsonages, not needed, the military officers with much higher incomes are provided with small efficient homes which are easily cared for.

Many American preachers can sympathize with their British brethren. The advantages are on the side of the Americans. In the first place the up-keep of the parsonages is the responsibility of the church and, second, the value of the house rental is not subject to Federal income tax here, as yet.

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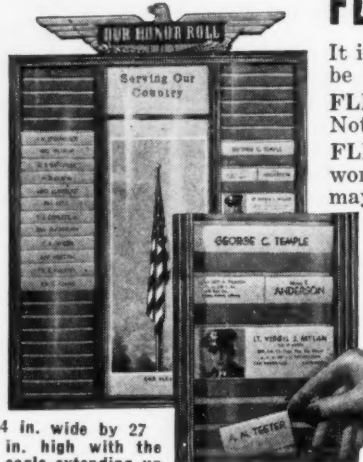


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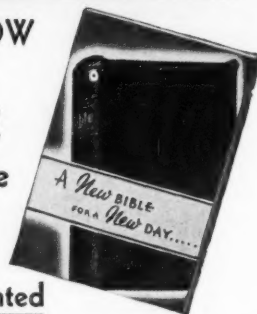
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